The Waiting Isles

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The waiting isles

THE WAITING ISLES

CHARLES SAMUEL DETWEILER, born in Illinois, a graduate of Midland College (A. B., 1897), has spent practically all of his adult life in missionary service for Spanish-speaking peoples. Beginning as a Bible colporter and an independent missionary, he spent nine years (1898-1907) in Ecuador, South America. Entering the Baptist ministry in 1907, he served for two years (1907-1909) as a pastor in Lake Crystal, Minnesota. He reentered the missionary service in 1909, and for the next ten years was connected with the Porto Rico mission of The American Baptist Home Mission Society. Since May 1, 1919, he has been a member of the headquarters staff of the Home Mission Society, holding first the position of Superintendent, and later that of Secretary, of the Society's work in Latin America. Every year he visits the different fields, holding institutes for the pastors and conferring with the missions. Under his supervision there are six fields: Porto Rico, Cuba, and Haiti in the West Indies, and Mexico, Salvador, and Nicaragua on the mainland.

BAPTIST SCHOOL, "COLEGIOS INTERNACIONALES"
At Cristo, Cuba

THE WAITING ISLES

BAPTIST MISSIONS IN THE CARIBBEAN

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By CHARLES S. DETWEILER

Edited by
The Department of Missionary Education
Board of Education of the Northern Baptist Convention
152 Madison Avenue, New York City

PHILADELPHIA
THE JUDSON PRESS
BOSTON CHICAGO LOS ANGELES
KANSAS CITY SEATTLE TORONTO

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THE JUDSON PRESS

Published May, 1930

PRINTED IN U. S. A.

The isles shall wait for His law.

—Isaiah 42 : 4.

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I

DEFINING THE FIELD

OUTLINE OF CHAPTER ONE

1. Names and Divisions:
   - Geographical.
   - Political.
2. Races:
   - Disappearance of the Indians.
   - Introduction of the Negroes.
   - The race problem now emerging.
3. Climate:
   - Two seasons.
   - Hurricanes and earthquakes.
4. Population:
   - Protestant and Catholic Islands.
   - Density of population.
5. Political Influence of the United States:
   - Importance of islands for defense of Panama Canal.
   - Cuba and the Platt Amendment.
   - Intervention in the Dominican Republic.
   - Occupation of Haiti.
6. The Ministry of Reconciliation:
   - Dependence of the West Indies upon the United States.
   - The United States' dependence upon its handling of Caribbean relations.
   - Early Moravian missionaries.
   - Modern American missions.
   - A home-mission field.

I

DEFINING THE FIELD

Names and Geographical Divisions of the West Indies

The islands of the Caribbean Sea were called the Indies, because Columbus thought he had found the short passage to India which he had set out to discover. To correct his mistake the qualifying word "West" was added. Some thought that he had discovered the Island of the Seven Cities, called Antilia, which Portuguese navigators of the Middle Ages said that they had descried from afar, a mysterious land that figured on ancient charts before the time of Columbus. When it was learned that Columbus had discovered a whole archipelago, Antilia assumed its present plural form of Antilles. They divided it into the Greater and the Lesser Antilles. Cuba, Haiti, Jamaica, and Porto Rico constitute the former, and all the other islands are included in the second term, which are then divided into the Bahamas lying east of Florida, and Cuba; the Leeward Islands lying east and southeast of Porto Rico; and the Windward Islands, which are the southernmost extension of the same chain. There are Americans whose notions of geography are almost as vague as those of Columbus, who naively ask if one is going from New York to Porto Rico by way of Florida and Cuba. They are surprised to learn that Havana is almost as far from Porto Rico as New York. In miles it is a question of one thousand in one case and one thousand four hundred in the other; and in

actual travel time, as steamships are scheduled, there is even less difference. Very recently it has become possible to go to Porto Rico by way of Florida and Cuba by airplane, but the route is not direct, and from New York there is only a half-day's saving of time.

Political Divisions

After all, political divisions are more important than geographical. Originally all of the West Indies belonged to Spain by right of discovery; and in the first century of colonization, while frequently plundered by English and French pirates, they were never captured. But in the seventeenth century England was able to send strong expeditions against them. Four unsuccessful attempts were made by the English to capture and hold Porto Rico. In Santo Domingo City a fortress still stands bearing an inscription which commemorates its heroic defense against an attack by Admiral Penn and General Venable in the year 1655. The English force frustrated in this attempt, moved on to Jamaica, where they were successful in winning that beautiful island for the English crown. Some of those Spanish colonies were poured from vessel to vessel, Santo Domingo, for example, having escaped English conquest became at one time the property of France, then it went back to Spain, then was conquered by the Negro Republic of Haiti, and finally after winning its independence in 1844, became subject to continual internal revolutions. In the Dutch Islands lying just north of Venezuela there is a peculiar language spoken, called Papamento (literally "hash"), which is a composite language made up of Spanish, English, and Dutch, resulting from the fact that in successive periods these European nations possessed

them. Under these circumstances one must not expect to find a distinctive culture and civilization in the West Indies.

At the present time the islands are divided into British, French, and Dutch West Indies, the American possessions, and the independent republics of Cuba, Santo Domingo, and Haiti. Great Britain is still the owner of the greater part of the archipelago. The Dutch West Indies are six very small islands of little or no value from a commercial or agricultural standpoint. Their most important island is Curacao, famous for its harbor, and used as an *entrepot* for shipping and as a place for refining Venezuelan petroleum. These islands are so dry that sometimes, when the rain-water cisterns are exhausted, it is necessary to bring drinking-water from the mainland. The French islands are larger and much more fertile; they are Guadaloupe and Martinique, the latter famous for its volcano, Mont Pelee, which in 1902 burst forth into an eruption which destroyed the city of St. Pierre, and caused the death of thirty thousand persons. What were formerly the Danish Islands are now called the Virgin Islands and belong to the United States.

The Races

The West Indies have produced two great names in history, and had a part in producing one great figure in literature. From Martinique came the Empress Josephine, the wife of Napoleon, and from Nevis in the Leeward Islands came Alexander Hamilton to be one of the founders of the American nation. From Haiti, born of a French father and a Negro mother, came Alexander Dumas, the great French romancer.

Only one of the West Indies Islands was acquired without conquest of the Indians. Strange to say, Barbados, though it has more numerous traces of the Carib Indians than has any other of the Antilles, was found without inhabitants by an English ship in 1605 and was thereafter peacefully colonized. The rest of the archipelago was inhabited by Indians, who were soon exterminated by the oppressions of the Spanish conquerors. In some islands the Indians, goaded to madness by the wrongs inflicted upon them, rose up against their masters, only to hasten their destruction. Other stories tell of survivors who sought release from their sufferings in suicide. As early as 1512 African slaves were brought to Santo Domingo to work in the mines and on the plantations in place of the Indians.

The system of slavery begun by the Spanish was adopted by the other European colonists and became the basis of their prosperity. Although slavery has long since been abolished, the population is predominantly Negro, except in the Spanish-speaking islands. Cuba and Porto Rico may claim to be white islands in the same sense as our Southern States are white States; they are white with a large colored population. There is comparatively little race prejudice, and on this account the colored people carry themselves with a certain dignity and poise and with an absence of race consciousness that is pleasant to see. In Jamaica and Trinidad there are considerable numbers of East Indians, and in Cuba there are Chinese—11,837 according to the census of 1907.

Race prejudice, while not existing as widely as in the United States, is likely to grow in the Spanish-speaking islands, as large sugar corporations import cheap Negro

labor from Haiti and Jamaica. The Dominican Republic because of its sharing the same island with Haiti is especially fearful of being racially overwhelmed by a Negro labor invasion. Cuba received eighty thousand Haitians and seventy-five thousand Jamaican laborers between 1913 and 1921. In the year 1922, the year of the sugar crisis, the number of imported Negroes suddenly dropped to five thousand. In 1924 the number had risen to twenty-six thousand; in 1927 the number was seventeen thousand, and the government was making some effort to see that all of the contract laborers returned to their own islands at the end of the harvest. Cuba fears not simply the change in the racial composition of its people, but a lowering of the standard of living for its working classes. A book by a Spanish writer, called *La Agonia Antillana,* or the "Agony of the Antilles," affirms that Cuba is now passing through the same change through which the English islands passed in previous centuries. He claims that Spain Europeanized her colonies in the West Indies, while France, England, Holland, and Denmark Africanized theirs. In 1643 the Island of Barbados had thirty-seven thousand white men, more than at any other time in its history. As sugar came to be the best-paying crop, the numerous small landowners were eliminated and great estates were developed which in turn demanded slave labor. In a short time the population of the island became African, and the white element was reduced to a few large planters and their overseers. This Spanish writer believes that the same process is taking place in Cuba today, due to the labor policy of the American corporations. It is no longer a case of slave labor, but contract labor, paid at a rate cheaper than that paid to the Cuban, and therefore re-

ducing the laborer to a low-caste condition. The race problem is therefore growing more serious.

The Climate

There is little variation in the climate of the West Indies from one season to another. The two factors that make for change are the trade-winds and altitude. When the trade-winds blow it is pleasant; when the rainy season comes in the latter part of August, lasting until December, it becomes at times too sultry for comfort. The resident who is able to go into the mountains for a change finds bracing air and chilly nights at all times of the year. The thermometer at sea-level varies from seventy to ninety degrees Fahrenheit, the lower temperature being more common in our winter months. At an elevation of three thousand feet it will vary from sixty-three to seventy-four degrees. In all of the larger islands the greater rainfall is on the northern coast. The clouds seem to discharge themselves when they come from the northeast against the sides of the mountains, so that there is little moisture left when they reach the southern slopes. It is also the northern coast that receives the fresher winds. From August to November is the hurricane season, when travel by sea is more exposed to risk. The general belief is that a destructive hurricane visits each of the larger islands about once in ten years. The best insurance against loss is the careful construction of reenforced concrete buildings.

There have been occasional destructive earthquakes in the West Indies. In the early days, when Porto Royal, Jamaica, was the rendezvous of pirates and the center of wickedness for all the islands, it was totally destroyed

and partially sunk beneath the waters of the sea by an earthquake. Another disaster of almost equal magnitude leveled the city of Kingston in 1907. Porto Rico suffered loss of life and property in the earthquake of 1918. But violent earthquakes are most rare, and therefore are not the occasions of such fearful anticipation as tornadoes.

A Dense Population

The population of the West Indies is estimated to be ten and one-half million, of whom eight and one-half million are found in the Spanish and French-speaking islands. A population of two million is, roughly speaking, Protestant, belonging to British, Dutch, and former Danish colonies. The far larger part of the people is nominally Roman Catholic, divided among the following islands; Cuba, 3,550,000; Porto Rico, 1,300,000; and the Dominican Republic, 750,000; or a total of 5,600,000 who speak Spanish; and Haiti, 2,500,000; Guadaloupe, 210,000; and Martinique, 190,000; or a total of 2,900,000 who speak French. All of these islands, with the exception of Cuba and that part of Haiti included in the Dominican Republic, are densely populated; ranging from two hundred and fourteen to the square mile in Jamaica to one thousand two hundred to the square mile in Barbados. Where agriculture is conducted on a large scale by corporations, as in Porto Rico and Jamaica, the governments are confronted with the problem of overpopulation.

The situation in Barbados and Jamaica was for a time relieved by the emigration of thousands of laborers to work on the construction of the Panama Canal. There has also been considerable emigration to the United States, but the Panama Canal no longer calls for laborers, and the

new Immigration Laws of the United States have closed the door to British subjects in the West Indies. Porto Rico, being an American possession, still has an outlet for its surplus population in the States.

Growing Political Influence of the United States

The United States recognizes a distinct set of regional policies for the Caribbean area. As Mr. Coolidge expressed it, toward those countries "we feel a moral responsibility that does not attach to other nations." The strategic position of the West Indies and Central America with reference to the defense of the Panama Canal has led our Government to intervene repeatedly for the preservation of order and for the protection of the lives of foreigners, alleging that such action was imperative if we would not allow European nations to land troops. At the same time our Government has more than once stated that it had no desire to establish a permanent control but only to help those nations reach a point where they can manage their own affairs in a manner which will leave no pretext for interference by any other nation. With Cuba, the Dominican Republic, and Haiti, the United States has made treaties which give it considerable latitude in its relations with them.

Cuba entered into such a treaty agreement when it acquired its independence. It was permitted to govern itself only after agreeing in 1901 to certain conditions embodied in the Platt Amendment, which it had to incorporate in its own constitution. These conditions restricted the right of Cuba freely to make treaties or to contract debts; obliged her to continue the sanitary program begun during the military occupation by the United States and

to grant to the United States coaling and naval stations; and authorized the United States Government to intervene in the island at its discretion " for the preservation of Cuban independence, the maintenance of a government adequate for the protection of life, property, and individual liberty." Twice the United States sent troops into Cuba to carry out the purpose of this treaty; the first time in 1906, when it maintained a provisional government until 1909; and the second time in 1917, when it interfered with a rebellion of Liberals and afterward kept a garrison of marines in Camaguey at the request of the Cuban Government. This right of intervention has exercised a stabilizing effect upon political conditions in Cuba. At one time Ambassador Crowder was able to exert sufficient pressure upon a former president of Cuba to secure the appointment and retention in office of cabinet ministers of recognized probity. Notwithstanding the beneficent effects of the Platt Amendment and the self-restraint with which the United States has exercised its right of intervention, the growth of the spirit of nationalism has been such that President Machado has sought to have a further severance of the bonds between the two countries.

Economic Dependence Upon the United States

Late in the year 1916 after a long period of internal disorders the Dominican Republic was declared to be under the military administration of the United States. For eight years thereafter the chief executive of the nation was an admiral of the United States Navy and all high officers of the central administration were Americans. When the republic finally regained its right of self-government, it signed a treaty which provided for the collection

and disbursement of Dominican revenue by a United States Receiver General until its several foreign loans should have been paid. During the time of the American military administration roads, schoolhouses, and wharfs were built, and the postal service was greatly improved, to say nothing of public sanitation.

Haiti since the summer of 1915 has been virtually a protectorate of the United States, American treaty officials cooperating with Haitian officials in governing the country. The financial reorganization of the country has been successfully accomplished; foreign claims have been liquidated, the foreign debt reduced, the currency stabilized, and a large cash balance built up. Other departments such as Public Works, Sanitation, and Police have been administered by Americans with a high degree of efficiency and honesty. Surgeons of the American Navy have presided over large public hospitals and have served the poor in disinterested ways that remind one of the labors of medical missionaries. To the masses of Haiti the American Occupation is a protector and practical friend, but to the educated classes it is an oppressor, depriving them of self-government and making them conscious of racial inferiority. There is evidently need of establishing more social contacts between the best people of both races, and of preparing the Haitians of the higher class to carry on their own government after the withdrawal of the American Occupation without any lowering of the standards.

A Ministry of Reconciliation Needed

In no other mission field of the world is there greater need than in the Caribbean area of the missionary enter-

prise to carry on a ministry of reconciliation. It is becoming yearly more evident that the islands of the West Indies are closely bound up in the same bundle of life with the United States. As examples we cite the following cases. Opponents of the present administration in Cuba (1930) seek to have an investigation by the United States Senate into the public affairs of Cuba, alleging grave and despotic abuses of power. On the other hand, Cuban sugar-producers have exerted every bit of political pressure of which they have been capable in the framing of our tariff laws in order to favor the interests of Cuba. A commission of financial experts headed by former Vice-president Charles G. Dawes went to Santo Domingo in 1929 in order to help that country balance its budget. It is said that a revival of its prosperity awaits the successful negotiation of a new public loan in the United States. And recently there has been brought to our attention the protests of the people of Haiti against the present policy of our administration of its affairs. A commission appointed by President Hoover will probably look into their complaints. Porto Rico as a part of our territory rightly calls to us for help in solving its chronic problems as well as for relief in grave emergencies. These islands are also economically dependent upon us in a way which it is difficult for us to realize. With us a failure in one crop is compensated for by a bumper production in another. In Haiti when the coffee crop fails, the whole country is plunged into distress; in Cuba sugar supports their entire economic structure. Anything which destroys the foreign market of the chief crop throws the whole country into financial straits. The penetration of American Government and big business in the Caribbean raises issues

which may easily embitter international relations. The missionary can show by his conduct as well as by his preaching that Christ is the reconciler of races, and that those who love him have no place for feelings of racial superiority.

Prof. Chester Lloyd Jones has well written:

> Trade routes have always played an important part in the developments of international politics. The course of trade around the Cape of Good Hope raised Portugal for a brief period to the rank of a world power; England's commerce to the Far East is built upon the control of the Suez Canal; one of the elements back of the great European War was the desire for control of another route to the Orient, and the position of the United States, politically and commercially, among the nations of the world will largely be influenced by the way we handle the responsibilities and opportunities which center in the waters of the Caribbean.

If the voice of the early missionaries from England was influential in bringing about the abolition of slavery in the West Indies, is it too much to expect that the missionaries of today will have much to do with keeping to the front the moral questions involved in the relations between the United States and the Caribbean countries? Christian churches are the only effective means of creating a Christian conscience, without which no social and political problem can ever be solved.

The West Indies as a Mission Field

The first missionaries to the West Indies were Moravians. Count Zinzendorf, visiting Copenhagen to attend the coronation of a new king of Denmark, heard the story of the degraded condition of the slaves in St. Thomas in the West Indies. On reaching his home in Herrnhut in

Germany he related the facts to the Moravian brethren who ten years earlier had found an asylum on his estates. They heeded the call of need, and out of this experience sprang the first of their missions in 1732. Leonard Dober and David Nitschmann were the pioneers, who walked with bundles of clothing upon their backs all the way to Copenhagen, six hundred miles, to take passage in a vessel for St. Thomas. Hated and despised at first by the planters, they preached the Word and founded churches that abide to this day and still preserve the spirit of missionary zeal and consecration, for which the Moravians have been distinguished. Their work spread also to the English islands. One of their missionaries in Barbados and Tobago became the father of James Montgomery, the poet and hymn-writer. Later on British societies sent missionaries to the British colonies and some of this work spread to the island of Haiti in the nineteenth century.

Up to the time of the Spanish-American War American Mission Boards had not seriously considered the West Indies as a mission field. The Spanish islands were closed to the preaching of the gospel. As for the British, Dutch, and Danish West Indies the Protestant churches of Europe were naturally supposed to bear the responsibility for their Christianization. The Spanish-American War brought Cuba and Porto Rico within the province of American churches, and the later developments of our national Caribbean policy during the World War forced upon our attention the spiritual needs of Haiti and the Dominican Republic. As a result of our political and military intervention these peoples entered upon a new career of progress. Roads were built, public health improved, and, most important

of all, public education was fostered and illiteracy greatly reduced. The common people were learning to read and were awakening to new life. For the first time the Bible was being freely circulated. It was not hard to see in these political and social movements the hand of God opening new doors to his church. Just as the extension of the Roman Empire prepared the way for the evangelization of the known world in the time of Paul, so in our day the substitution of American influence for Spanish and French and the ending of a former period of revolutionary disorders have made possible the thorough evangelization of the countries of the Caribbean.

Only Porto Rico is strictly home-mission territory; nevertheless, as if by common consent, the Boards that responded to the call of these new fields were Home Mission Boards. When Cuba and Porto Rico were the only fields in that area entered, it was natural that the same agencies should be entrusted with both, and later on these agencies entered Haiti and the Dominican Republic. Inasmuch as The American Baptist Home Mission Society had been engaged in similar work in Mexico since 1870, it was prepared to send experienced workers to the Antilles. Later on this same Society heard the call of Central America, and since 1910 has been representing Northern Baptists in those lands. By common consent the Protestant churches of the United States look upon the West Indies as home-mission territory, but with the exception of Northern Baptists they consider Mexico and Central America as foreign. In the interest of economy of administration Northern Baptists have one Mission Board only entrusted with all their interests in Latin America.

In general usage the Caribbean area includes all the

countries bordering on that sea, and therefore in a complete study one would have to consider Venezuela, Colombia, Panama, and the five republics of Central America. This book, however, confines itself to the islands and to those islands only on which there are Baptist churches.

QUESTIONS FOR DISCUSSION AND FURTHER INVESTIGATION

1. What changes in the political status of the West Indies have occurred in the past half-century?

2. Is it desirable that the United States acquire more of these islands?

3. How did it happen that the Indians of the West Indies were exterminated under Spanish rule, while the Indians of Mexico remained and increased in number?

4. Are corporations responsible for the social consequences of their growing business? Can race problems be foreseen and prevented?

5. Should the American people give more attention to its Caribbean relations and hold its Government to account for its policies in this region?

6. Does the investment of American capital in Porto Rico and Cuba impose any obligations upon investors for the welfare of those countries? What are the evils of absentee landlordism?

7. What historical events led to the beginning of American missions in the West Indies?

8. What reasons and advantages are there for considering these islands as home-mission rather than foreign-mission fields?

II

PORTO RICO

OUTLINE OF CHAPTER TWO

1. A New Epoch in American History:
   - The nation becomes a colonial power.
   - The church meets the new situation.
2. The First Missionary:
   - Porto Rico joyfully greets the new era.
   - Rio Piedras—the first mission station.
   - Two achievements of the first missionary.
3. The Tornado of 1899:
   - Opportunities for service occasioned by the tornado.
   - Development of mission on south side of island.
4. Church Buildings:
   - The greatest need that a mission board can supply.
   - Evangelization of rural fields.
5. Notable Converts:
   - A Porto-Rican priest.
   - A school-teacher.
   - An unusual baptismal experience.
6. Missionary Hardships:
   - Why the health breaks down.
   - Following mountain trails.
   - People press upon the missionary with varied needs.
7. The Development of Pastors:
   - Gradual withdrawal of foreign missionaries.
   - Difficulties occasioned by giving the people institutions beyond their power to maintain.
   - Difficulties due to untrained pastors.
8. The Salary Problem:
   - First steps in self-support.
   - A tense situation.

II

PORTO RICO

The Spanish-American War Inaugurated a New Epoch

The year 1898 was epochal in American history. With the quick and successful termination of the war with Spain the United States suddenly became self-conscious as a world power. The nation was like an adolescent boy who had become aware of his big hands and feet, and had not learned to manipulate them gracefully. Though awkward, we were thrilled with a sense of destiny. Remnants of Spain's medieval colonial empire had come into our hands, and imposed upon us a new sense of responsibility. They looked up to us as little children to a big older brother, proud to have been freed from Spanish autocracy and to be under the protection of the most liberal of democracies, and cherishing the hope of ultimate independence by our aid. We were not sure what we ought to do with these colonies. To Cuba of course we had promised independence, when we set out to fight Spain, but we did not know how soon or in what way to redeem this promise. With regard to the Philippines there was an influential part of our people who believed we ought not to take them at all. These were the anti-imperialists who dreaded the beginning of a colonial system, fearing to what it would lead. But as Professor Turner, of Harvard, afterward declared, " The United States always

had a colonial policy, only it had been hidden under the phraseology of 'interstate migration' and 'territorial organization.'" From now on we were to be internationally minded. The Monroe Doctrine was to be frequently reinterpreted, and statesmen were to flop and squirm like fish caught in a net, as they attempted to frame laws for our insular possessions, and sanction interventions in other Caribbean countries at variance with the American traditions of freedom and independence. The nation faced the future with confused counsel.

The Appeal to American Christians

Only the church of Christ was ready to enter the new era with a clearly defined purpose. Little groups of choice women and larger church bodies had been trained for a century in world affairs by their interest in world evangelization, and were ready with a consistent program for the evangelization of these new possessions. They knew little about them except that they had been struggling for freedom, and that political bondage had been the least of their woes. In none of the old Spanish colonies had the Bible been circulated, and in none of them had religious liberty been known. A meeting of secretaries of Protestant mission boards was called in New York to consider the occupation of Porto Rico by Christian forces. But even before that missionaries in Mexico were exercised over their responsibility to Cuba and Porto Rico, mission fields with a common language and cultural background. In the fall of 1898, even before the Spanish flag had been taken down from the fortress in San Juan and the American military government set up in its place, W. H. Sloan, a Baptist missionary from Mexico, at his

own expense was touring the island and preaching to the people by the roadside. He wrote back to New York of the eagerness of the people to hear and the slight hold that the Roman Church had upon their hearts. At the same time, the country was startled by Father Sherman's characterization of the Porto-Ricans as a Catholic people without religion. The fact of the matter was that the Roman Catholic Church in both Porto Rico and Cuba had always been associated with the State and the privileged classes, sharing the unpopularity of Spain. Consequently the termination of the Spanish rule carried with it the breakdown of ecclesiastical authority. As the African proverb states it: When the puddle dries, the tadpole dies. The old order was disappearing and with it went the old sanctions for conduct. Clearly here was a call to the church of Christ in the United States, to enter Porto Rico and give to the people what our Government could not give, Christian institutions, to take the place of those that were crumbling in ruins.

The First Missionary

The Spanish flag was hauled down, and the Stars and Stripes were raised over the government buildings and harbor fortifications of San Juan on January 1, 1899, and two weeks later the Rev. Hugh P. McCormick landed on the island to establish the Baptist Mission. He found the Porto-Ricans in a ferment of enthusiasm for everything American and full of ideas for the future development of their country. The American soldier and army mule were everywhere in evidence, for it was the beginning of military government that was to last two years. Preparations were being made for the establishment of

the American public-school system, and teachers were being sought in the States. Porto Rico was just emerging from medieval times. The outward marks of that period were still to be seen; the city wall, with its ancient sea-gate and land-gate, its battlements, bastions, and mosquito-breeding moat. The town was of the same quaint character as the old world towns, with narrow crowded streets, with houses built for business on the first floor and for residence on the second, with overhanging balconies. Seven miles away was the little town of Rio Piedras, containing the summer home of the Spanish governor and the residences of many who did business in the capital. A dummy engine drew a diminutive passenger-coach back and forth between the two towns. Who then could have dreamed of the beautiful American suburbs that were to spring up in Santurce and the Condado? Who then could have foreseen the densely populated districts just outside the old city wall inhabited by stevedores and cigarmakers? Who at that time had any conception of the social and industrial problems to arise as a result of a modern progressive civilization and American standards of living being suddenly imposed upon a backward people living in a hitherto isolated corner of the world? The masses of Porto Rico were to have a taste of education with irritation rather than emancipation. But all this was hid from their eyes. They thought they were about to enter the promised land of political freedom and economic independence.

Mr. McCormick had been a missionary in Mexico and therefore was ready to begin preaching at once. Nor did he lack opportunity. Was not the Protestant religion part of the new order? Were not the ruling classes of Amer-

ica Protestant? Ought not the Porto-Ricans to embrace the religion of their liberators as well as the other elements of their civilization? No Protestant missionary thought of planting this suggestion in the mind of the public, but it was there and, as events afterward disclosed, it was a most serious hindrance to the proper development of the work. People thronged about the early missionaries and gave them a ready hearing, but many of them who with joy received the word endured but for a time. They were stony-ground hearers, soon disappointed or discouraged by the slightest difficulty.

The First Meeting-House and the First Porto-Rican Preacher

It was natural that the first Baptist missionary should have selected Rio Piedras as his headquarters rather than San Juan. It was then a country town of two thousand inhabitants, much more healthful and with a better environment for the children than the capital. Miss Ida Hayes joined his staff as the first woman missionary to Porto Rico. It was not long before the little group of worshipers was confronted with the problem of a meeting-house, and in June of that year the need was met. Calvary Baptist Church of New York City provided one thousand two hundred dollars for the purchase of a dwelling-house, which was transformed into the first Baptist church building on the island. Soon thereafter one of the first converts, Manuel Lebron, a man of some education, was licensed to preach, and the missionary was set free to visit other towns and extend the work. This first Porto-Rican preacher continued on to a ripe old age for more than fifteen years longer, dying in the full enjoyment

of the gospel which he had helped to plant in the early days in many parts of the island.

Achievements of the First Missionary

Two accomplishments of far-reaching effect are associated with the ministry of Mr. McCormick in the five years that he devoted to Porto Rico. One was the location of the Government university in Rio Piedras, and the other was the help given in the organization of a sister mission. No American was more widely known as a promoter of every project for the public weal than this first Baptist missionary. When an agricultural experiment station was to be given to Porto Rico, he presented the claims of Rio Piedras as the best site for it; and later on, when the new public-school system demanded the establishment of a normal school, he labored with public officials to bring it to Rio Piedras. No American was more popular with his countrymen, because no other made himself more friendly and at the same time ministered to them as a pastor. The result of these activities was that Rio Piedras became the educational center of the island as well as the Baptist mission headquarters; and finally there grew up there the full-fledged University of Porto Rico and the Evangelical Seminary for all denominations.

In those early days of new freedom under our flag a Porto-Rican priest of good family left the priesthood in order to marry. For prudential reasons he left the country and was united to his wife in the neighboring island of St. Thomas. From there they went to Venezuela, where he was converted in a mission of the Christian and Missionary Alliance. It was a genuine conversion and it filled him with desire to preach to his own people in the

same town where he had been the parish priest. Once in his own country he came to Mr. McCormick for baptism and for counsel. It was due to the close friendship that thus sprang up between the two men, that the Christian and Missionary Alliance churches in Porto Rico were almost indistinguishable in doctrine and practise from Baptist churches; and then there began between the two missions a long period of friendship and mutual helpfulness. Many of the early pastors of the Baptist churches were men who had been converted in the other Mission, for the ex-priest was successful in winning men and women from the best families of the towns in which he preached. He was himself a gentleman in the best sense of the term, and a man of brotherly spirit and broad sympathies.

The Tornado of 1899

Meanwhile a second missionary family had been sent to Porto Rico in the year 1899, followed shortly afterward by a second worker of the Woman's Society. These were the Rev. A. B. Rudd, who like Mr. McCormick had been a missionary in Mexico under the Southern Board, and Mrs. Janie P. Duggan, also formerly of Mexico. These missionaries settled at Ponce on the opposite side of the island and soon were reporting open doors in every town and strength insufficient to meet their opportunities. Mr. Rudd had been in Ponce only a few months when the island was visited on August 8, 1899, by one of those destructive hurricanes from which it has suffered on the average four times in a century. The name of this storm comes to us from the Carib tongue, *hou-ra-can* (with accent on the last syllable), and one can correctly pronounce it in a way that describes its violence, the awsome whistle

of the wind, followed by the crash of falling trees. One has to live through one in order to appreciate it. Few houses in its path retain their roofs, and none of the flimsy frame houses of the poor escape total destruction. The rain falls in sheets driven by the violence of the wind through every joint and crack of the house, just as the waves wash over a ship in a storm at sea. At one point of the island the Weather Bureau's record for this hurricane was twenty-three inches of rainfall in twenty-four hours. In this particular hurricane more deaths were due to the water than to the wind. The deaths from drowning numbered 2,569 as compared with eight hundred killed by injuries received from the wind. The United States Government and people promptly came to the assistance of the starving population, and millions of rations were distributed by the army during the ten months succeeding the hurricane. It takes five years for the country, especially the coffee and fruit plantations, to recover from such a disaster, for it is the trees that suffer, and with the trees go the birds that are so needful in keeping down plant pests and insects. It fell to the lot of the early missionaries to cooperate with the American forces in surveying the need and relieving the needy. Many a weary mile did Mr. Rudd ride by horse over rough mountain trails on errands of mercy.

The Church in Ponce

If at first multitudes thronged about the missionaries from political or selfish motives, the visitation of tempest tended to solemnize their hearts and give a more reliable foundation for a religious work. One year after this we find Mr. Rudd writing of the week-night Bible class in

Ponce, in which the New Testament was studied by books. From seventy-five to one hundred people went through the Book of Acts and successively through several epistles in one year. "People who fifteen months ago hardly knew what a Bible was, have now carefully studied considerable portions of it and have made marked progress in spiritual knowledge." At the same time Mrs. Duggan was holding classes for the women. Due to this faithful grounding in the Word of God the First Baptist Church of Ponce has made steady and consistent progress, and has always been an example and an inspiration to other churches in the island.

Church Buildings

Three years after the organization of this church its present commodious house of worship was dedicated. It has had an addition built to it for Sunday-school purposes and more land has been added to the church lot in the rear with a house in which growing classes have found room, and it is still proving itself after nearly thirty years one of the most satisfactory of our meeting-houses. Since then the building of temples, as they are called in Spanish mission fields, has marked the progress of the work, each new edifice serving as a mile-stone. From the beginning we have heard missionary after missionary reiterate the demand for church buildings as the greatest need of the work. In the aggregate the cost of the buildings needed seemed staggering and beyond our capacity to secure, but little by little funds have been secured and buildings erected, until today (1929) the Home Mission Society owns forty-six temples and twenty parsonages in Porto Rico. In retrospect it seems like a repetition of the feed-

ing of the five thousand; our scanty resources have been multiplied beyond what seemed possible at the beginning. Many of these chapels have been of cheap frame construction in the cost of which the members themselves had a large part. But twenty and more years of experience in the tropics have taught us that in the long run frame-buildings are not wise investments, because of the ravages of white ants. All of the Baptist buildings destroyed by the hurricane of 1928 were frame, and most of them, as far as our resources enabled us, were rebuilt of concrete. As it is necessary to build only of brick or concrete in the towns, the Home Mission Society must bear the chief burden of church-edifice work in Latin America. A building costing from five to fifty thousand dollars is beyond the capacity of the humble people who make up our churches.

Evangelization of Country Districts

In 1904 on the occasion of a visit of Dr. Henry L. Morehouse there was dedicated in Corral Viejo, in the hills northwest of Ponce, the first house of worship for the country people of Porto Rico. The Baptist Mission has the honor of being the first body to show in this way an interest in the spiritual welfare of the rural districts of the island. It is a notorious fact that in most of the Spanish-speaking countries of America the country people have been neglected, both by church and school authorities. One of the results of Protestant missions in these countries is to spur on the Roman Church to rivalry in ministering to the poor. Not until Protestant missionaries began work in the country districts did the priests set out on horseback to hold services for their people in the moun-

tains. In the case of Corral Viejo a few years after the dedication of the Baptist chapel a Roman Catholic chapel was built for the same neighborhood.

Notable Converts

Some of the outstanding conversions during these early years, whose importance could not have been realized at the time, were those of a Porto-Rican priest, Juan Ortiz Leon, now for many years a leading pastor of the Christian and Missionary Alliance, and Abelardo M. Diaz, a public-school teacher, afterward a leading pastor of our Mission. The first one had been a fellow student of the other priest who had been so greatly helped by Mr. McCormick in founding the new Mission. He was converted in the Baptist church of Rio Piedras. When the time came for his baptism the first brother was invited to Rio Piedras, to administer the ordinance. Mr. McCormick described the remarkable meeting thus:

On the platform were seated three brethren. One of them, Angel Villamil Ortiz, whom I baptized three years ago in San Juan, has done wonderful work at Barceloneta, where he was formerly the Roman Catholic priest. He preached an able sermon on "Christ the Ark," and then introduced his life-long friend and companion in the seminary and priesthood, Juan Ortiz Leon, formerly priest at Arecibo and Hatillo. Leon moved powerfully the hearts and consciences of the people. His confession was so sweet and Christlike, while so painfully humiliating in parts to fleshly pride that he deeply affected all who heard him. Then after the third speaker Villamil baptized Ortiz Leon. Everything went off perfectly, God was with the people. There was an immense crowd, the house and street being packed with people. Many went to jeer, but none were jeering when they went away. Unbelievers were profoundly impressed, and the believers hugged each other for joy. It was the greatest meeting I ever attended.

Abelardo M. Diaz as a youthful schoolteacher had been one of a large number who in the early days of the American régime had come to Harvard University for a special summer course. He was handed a New Testament by Mr. Rudd, and the reading of it led him from a life of evil companionship to become a disciple of Christ. A few years later he entered the ministry, and for fifteen years was pastor of the Baptist church of Caguas, bringing it to self-support, the first church of any denomination to attain that goal. Meanwhile he developed remarkable gifts as a writer, and now not only is the able and popular editor of Porto Rico's weekly evangelical paper, but is the author of notes on the Sunday-school lessons used by all denominations all over Latin America.

An Unusual Baptismal Experience

Mr. Rudd tells a story of a baptism in those early days at Coamo, where before the building of our church the river served as baptistery. At a bend in the river where the water had eaten into a high bank there was a large pool of sufficient depth to drown a man. At the edge of this pool Doctor Rudd was baptizing the converts one by one. He is a small man, but so are most Porto-Ricans, and, therefore, his short stature occasioned no difficulty until he came to a very stout man, the mayor of the town. This man slipped into very deep water, and Doctor Rudd was not strong enough to pull him up. An onlooker on the bank above them, a driver of the daily stage between Coamo and Ponce, saw their predicament, and moved like a flash. Taking off his shoes he dived from the bank and came up under the hapless mayor, and with the greatest ease helped him to shore. It was done so quickly that

there was no time for an uproar, and it was done with such solemnity that the service was uninterrupted.

Missionary Hardships

Meanwhile the work was growing, and new missionaries were sent out from the States. The first of these after the founders was Rev. E. L. Humphrey, who settled in Cayey and developed the work, opening new preaching stations and organizing churches in the hills in the center of the island. Then came Rev. L. E. Troyer and Rev. Herbert W. Vodra, the former to be missionary of the Coamo district on the south side, and the latter to be associated with Mr. McCormick on the north side. But before these new workers could fully master the language, illness interfered with the plans of the Society for a strong missionary force. The McCormicks had to return to the States, leaving Mr. Vodra in charge of the San Juan district. Then after the Troyers had been able to establish an industrial school for girls at Coamo and to conduct it for a little more than two years, they were compelled to seek another climate. Mr. Vodra moved over to Coamo, and another new missionary came for the San Juan district, Rev. A. A. Cober, only to continue some four years, before being compelled to flee the climate. In fact, of all the home-mission fields in Latin America, Porto Rico has been the most severe on the health of the foreign worker. This is not altogether due to the climate, but is the result in large measure of overwork, to which the missionaries have been driven by the dense population and by the claims of the many open doors for ministry. It is almost impossible to take a vacation on the island. One is rarely out of sight of human habitations and their

clamor. In response to popular demand Sunday schools and preaching stations were established in many an out-of-the-way place. There have not been sufficient Porto-Rican pastors to attend to these regular appointments, and rather than have the people disappointed the missionary goes to these places on Sunday afternoon, when he ought to be resting, and fills up every evening of the week with engagements for different kinds of meetings.

Here is a typical experience:

I was absent from home Tuesday until late Sunday afternoon, and during that time never removed my clothing, sleeping in canvas cots, hammocks, on wooden benches and chairs by day and night as opportunity offered; climbed slippery mountain trails on foot and on horseback; crossed rushing rivers swollen by rains; preached six times; visited as many of the people in their homes as time permitted; feasted on baked plantain, black coffee with sugarcane juice, rice and beans and turkey; went where no American had been before, and came back feeling that the Lord has many saints in those hills, and that he is doing marvelous things up here. Friday night we had a service in the house of a recently converted Porto-Rican merchant. As we descended the hillside opposite his house, we saw a white banner floating from a very tall pole. "What is that?" I asked. "The signal for service," said the pastor. The large house was packed to the doors. All listened with the greatest reverence.

Daily Work of a Missionary

Another missionary writes of going into the hills an hour and a half on horseback beyond the little town of Trujillo Alto. It was the second time in all the history of the island that they had had the opportunity to hear the gospel.

In a country home in as fine a hill-country as I ever saw we had one hundred twenty men, women, and children, and all

white. Many of the children wore shoes and stockings, their hair was combed, and their dresses were cleaned and ironed stiff as boards. There were men and women who bore in their faces indications of character. There I stood with one hundred twenty pairs of eyes riveted upon me. How they watched me! How they listened! Before beginning the meeting one man said that he hoped that I would preach two hours. I did speak about an hour, and not a person fell out of the window, though all the windows and doors and all available space was occupied.

No wonder missionaries were tempted to overwork.

And in addition to meetings there were marriage ceremonies to be conducted, there were teacher-training classes, and there were consultations with workers. In one word, the foreign missionary had to be a pastor of pastors. Every sermon he preached was listened to by the Porto-Rican pastor as an example in homiletics as well as affording food for the spiritual life. Then he would be sought out in his home for advice, not only on church work but on personal affairs of pastors and members. They appealed to him in cases of sickness or in times of special distress when they needed help. He had to be sympathetic and yet be careful not to spoil them by unwise help or coddling. He would have to keep close to them so that they would not live beyond their means and accumulate debts. The books of the church treasurer in those early days had to be looked after to see that no funds of the church were borrowed by needy members. Then there would be church quarrels in which he would be called to mediate, and the changing of pastors from one field to another. The fact that Porto Rico is a small island naturally brings the missionary into close touch with his people; they have not far to go to find him in order to pour their troubles into his ear. There is a con-

stant pressure and appeal that is not known in other countries.

The Development of Pastors

Missionaries succeeded missionaries during the first two decades of the mission's history, until finally the Society believed that it was not necessary to have so many Americans in charge of the work. As men resigned no new appointments were made to take their place, until Mr. George A. Riggs was left as the sole missionary in charge of evangelistic work, two other Americans being employed as teachers. Naturally this would not have been possible, had not great advance been made in training Porto-Rican pastors, capable of taking larger responsibilities. It is not easy to explain the difficulties that had to be surmounted in making possible this achievement. There were periods of grave tension, when waves of anti-Americanism swept over the island and illy affected the hearts of the pastors toward the foreign missionaries. In their poverty they were tempted to believe what their political leaders would have liked them to believe, that they were discriminated against in matters of salary because of their race. There is a difference in the salary paid to the foreign missionary and the local pastor that can be justified on several counts, but it requires the utmost of devotion and brotherly love on the part of the foreigner to justify his higher salary in the eye of his Porto-Rican brother. Also be it remembered that as the churches grow in strength they are able to pay larger salaries to their pastors, and thus reduce the tension.

The question at issue was as to the primary responsibility for salaries. The pastors preferred to look to the

Home Mission Society, with their churches giving such aid as they could. They did not want to be subject to the caprices of their church officers. The Home Mission Society contended that it was high time for the churches to stand on their own feet, receiving less and less aid from New York. The slowness of the churches and pastors in taking the right attitude is explained by the way the work was founded. American missions occupied practically the whole of the island at once. There was no slow growth of the work spreading out naturally from a center. When the United States took over Porto Rico, our civilization and political system were clapped down upon the people instantly. In an incredibly short space of time public schools and Protestant church buildings were set down in every town at no expense to the people. Two-thirds of the people own no property. For them there were no taxes; the Government gives them everything. Of course we know that indirectly and unconsciously they are paying taxes. But they were on this account unusually slow in learning to look after their own affairs politically, and as long as the majority of the voters were illiterate, they could take little part in their own government. Under such conditions the early missionaries set up in every town and in many country districts a church organization. The members were like children. The pastor had to write out the minutes of the church's business meetings, and then get the secretary to sign them. The pastor had to look after the church funds and keep the accounts. The people had an institution to maintain that was beyond their powers. It was a situation created by the rapid growth of the first decade, when the amplifications of the gospel were not understood and in many

places churches were established without sacrifice and converts won without suffering.

The rapid spread of the work beyond the powers of the foreign missionary to care for it properly, led to the employment of some pastors who afterward were found to lack spiritual as well as intellectual preparation. They were appointed to the work without being sufficiently tested. Most of them came from the laboring classes, and it meant no sacrifice but rather a gain for them to earn their living as preachers rather than cigar-makers or carpenters. After the congregations were formed, these men were not able to carry the work onward. They could not keep pace with the spread of popular education; many of their young people had gone far beyond them in the new public schools that were opening new vistas to the poor. Preachers of low birth and breeding, who have never succeeded in rising above the level of their class, are easily cowed in the presence of those who are their superiors either socially or intellectually. Their employment meant the limiting of Christian effort to the lowest classes. Then again mercenary motives may with more show of reason be imputed to pastors of small caliber. It is suspected that they are serving in the gospel because they may thus gain a livelihood and escape the severe toil of manual labor, which otherwise would be their lot in life. There is a place for men of humble origin and scant attainments in the Lord's service, but their testimony is more likely to be effective if they are not paid agents.

The Salary Problem

The year 1917 was one of special tension. The Society thought it was time that the churches should take a

greater forward step in the matter of self-support than the missionaries had hitherto thought possible. A plan was submitted to the pastors under which each year the churches were to increase by at least five per cent. their offerings toward self-support, and a corresponding amount was to be diminished from the burden borne by the Society. The new idea that the pastors were to look to their churches for their salaries, and that the Home Mission Society was to aid the churches met with strong opposition. The pastors said that they would not receive their salary regularly, nor fully, if it came from the churches, and they claimed that the churches were too poor and backward to accept this responsibility. They preferred to consider themselves as employees of the Home Mission Society and to have the privilege of looking to a foreign organization for support rather than to their own churches. For a time it seemed as if both pastors and foreign missionaries were near the breaking-point, but from different reasons. The Porto-Ricans were crying out against the high cost of living and were saying that they could not get more help from their churches. The " Continentals " (as people from the States are called) were keenly feeling the criticism of the Porto-Rican pastors, on account of discrimination in salary between the two classes. No missionary enjoys being looked upon as an employer of labor who tries to get the pastors to work for the smallest possible salary. The missionary self-consciously filled the place of a superintendent, and the Porto-Ricans subconsciously resented their position as less favored. The atmosphere was heavy. There was need that a breath from the Spirit of God should blow away the miasma that poisoned the air.

QUESTIONS FOR DISCUSSION AND FURTHER INVESTIGATION

1. What new colonies or dependencies came to the United States after the Spanish-American War?

Has the United States always had a well-defined policy toward these dependencies?

How have the Protestant churches met the opportunities presented by the expansion of American influence into the region of the Caribbean?

2. What are some of the unusual privileges of the founders of a mission in a new field?

What are their corresponding responsibilities?

3. What are some of the spiritual blessings of a great public disaster?

4. What are the spiritual values of a church building?

Can the church be said to be planted in a community if it has no permanent home?

5. How in the absence of training-schools does God provide leaders for his work on a new field?

6. What are the dangers to missionary health in addition to those resulting from the climate?

7. In what respect was the missionary situation in Porto Rico abnormal as compared with other mission fields?

8. Under what conditions is a foreign missionary justified in receiving a higher salary than a minister born in the country?

III

PORTO RICO

(Continued)

OUTLINE OF CHAPTER THREE

1. Self-Support:
   - A changed attitude and atmosphere.
   - Baptist churches lead all in self-support.
2. A Theological Seminary:
   - Early beginnings.
   - How it grew into a cooperative enterprise.
3. A Sacrificial Type of Christianity:
   - An outstanding example of consecration.
   - Teaching the dignity of manual labor.
   - A martyr's end.
4. Woman's Work:
   - A day-nursery.
   - A milk fund.
   - Teaching little children.
   - A Christian center.
   - A training-school for girls.
5. The Hurricane of 1928:
   - Relieving distress.
   - A spiritual revival.
6. New Movements:
   - The first Porto-Rican Baptist foreign missionary.
   - A Baptist high school.
   - The Auto Chapel-Car.
   - Liberal giving by the churches.
7. Buildings Outgrown:
   - Large Sunday schools.
   - Varied activities of the churches.
8. Frequent Conversions:
   - The foreman of a sugar plantation.
   - Large candidate classes.

III

PORTO RICO

(Continued)

Creating Sentiment for Self-Supporting Churches

It is not necessary to describe how the difficulties and trials of the period just described were surmounted. Under the tactful and brotherly leadership of Mr. Riggs the attitude of the pastors underwent a great change. It was not accomplished in one day; but little by little there arose a popular and enthusiastic movement on the part of pastors and churches to achieve self-support. The first church to take this bold step of declaring their financial independence was the one in Caguas. It was more difficult here than in other places, because there was no parsonage, and the pastor's salary had to be sufficient to provide for his house. It meant that there had to be a careful canvass of the membership and the systematic giving of many small offerings to enable the church to attain to self-support. The great gain was that it pointed the way to other churches, and its successful operation converted its pastor into a powerful advocate of the plan before the Association. Two years passed before the next church declared itself self-supporting. Little by little progress was made until in the year of the last great hurricane, 1928, fifteen churches were sustained with funds raised on the island. The Baptist churches are far and away in the lead of all others in Porto Rico both in per-capita giv-

ing and in the total amount contributed. Also in membership they have advanced under the leadership of Mr. Riggs from third to first place among the denominations.

Beginnings of Theological Education

An important factor in this achievement was the raising of the standard of ministerial education through the development of a seminary. Its first beginnings were of the mustard-seed type. In 1906 Dr. A. B. Rudd began to give classes in theology to three young men in Ponce, engaging private teachers for certain academic branches in which the men were deficient. In 1907 the Seminary was definitely founded in Coamo under the direction of Rev. H. W. Vodra. This continued three years, when failing health compelled his retirement and the removal of the school to Rio Piedras. In that year Rev. Perry D. Woods came out to take charge of the seminary with the assistance of Doctor Rudd, who by that time had moved to the north side of the island. In 1914 the Grace Conaway Institute was built with accommodations for thirty students, although up to that time the number of students for the ministry had never exceeded ten. It was expected to use the extra space in making a Christian home for university students, but it was found almost impossible to find university students who were willing to live according to the rules that must be in force in a Christian institution; and so the plan of a general student hostel was abandoned.

A Cooperative Seminary

At this time other denominations were experiencing the difficulties of providing training for their future ministers.

The Presbyterians had been the first to establish a seminary, and a few years later the United Brethren Mission had decided to use that seminary for the training of its ministers. Then about 1916 the Congregational Mission began sending one or two young men to the Baptist Seminary in Rio Piedras; a few years later the Disciples began to make use of the Baptist Seminary. At Hatillo on the northwest corner of the island the Methodists had a few men under special instruction for the ministry in connection with a boys' orphanage. In this situation what was more natural than that there should be some agitation for cooperation in ministerial training? For the Baptists and Disciples it was perhaps a more serious question than for the other denominations, as we differed from them all more widely than they differed among themselves. Also our constituency in the States was critical of any move that might seem to put in peril our denominational principles. With fear and trembling the decision was made in 1919 to unite with six other denominations in the support of a single Theological Seminary. Those denominations were Congregational, Christian, Disciples of Christ, Methodist, Presbyterian, and United Brethren. Each denomination that wished to do so provided a professor who, in addition to the instruction which he gave to all of the students in common, was privileged to conduct classes for those of his own denomination in its own distinctive principles and polity. At first the three major denominations, Baptist, Methodist, and Presbyterian were the only ones providing professorships, but with the growth of the institution the Disciples and the Congregationalists have each filled a chair in the faculty. From the beginning, a Baptist has filled the chair of New Testament and a Presbyterian that

of Theology, which seems to most of us a happy arrangement. The institution is located in Rio Piedras, and avails itself of certain courses given by the University of Porto Rico whose campus is close at hand. The Grace Conaway Institute has afforded a temporary home for this Evangelical Seminary, pending the erection of a permanent home on a new site.

A Sacrificial Type of Religion

In establishing traditions for the ministry and in developing a sacrificial type of Christianity the contribution of one life must not be forgotten. Mr. C. W. Tarleton, a New England Baptist, had in early life hoped to become a missionary, and in preparation for this career had graduated from Brown University and taught in Worcester Academy. Reverses in his father's fortunes had compelled him to devote himself to his parents, and he had postponed indefinitely his missionary projects. All through his life it remained a cherished though frustrated hope like David's desire to build a temple. Finally at the age of seventy-two he was left a widower, with his two children away from home, each successfully engaged in his own affairs. He disposed of his property so as to provide for his remaining years, and set out for Porto Rico to offer himself as a missionary without appointment, to live at his own charges and to help in whatever way possible in Christian work.

Of course all of the work is carried on in Spanish, and it was hardly to be expected that a man of his age could learn a new language. He was invited to take up his residence in Rio Piedras and study the situation in the Baptist Seminary. At that time we were greatly

exercised over the question of how to teach the students self-reliance and thrift, and the dignity of manual labor. Most of them had come from the humbler classes, and this was a step upward into a higher social class. If we asked one of them to sweep the halls or mop the floor he considered it a degradation; it subjected him to the danger of being considered a peon, when in reality he held himself to belong to one of the professions. How could we succeed in changing this attitude of mind, so unworthy of the Christian ministry? It was impossible for a student to secure a job by which he could support himself, as is common in American colleges, and yet it seemed necessary for the self-respect of the students that they should do something by which they would earn their own living. Mr. Tarleton proposed to us to capitalize his experience as a farmer, and set the boys to making a garden in a lot behind the Grace Conaway Institute.

Now this may seem a simple matter to us of the North, but a vegetable garden in New England and one in Porto Rico are two different propositions. In Porto Rico the ground is baked hard and cannot be spaded, but has to be broken up by a pickaxe. Also the soil is worn out and has to be built up by fertilizers. For three hundred years everything possible has been taken from the soil, and until American methods were introduced, nothing had been done to restore it. Then there are insects that must be combatted, more in the tropics than elsewhere. Boys who live in the towns and wear shoes have never been accustomed to manual labor, and therefore, it is no easy task to get them to wield a pick and hoe in the hot morning sun. Mr. Tarleton saw that the only way he could teach them was to labor with them. So this man of seventy-two years

of age put a broad-brimmed straw hat upon his head and swung a pick alongside of the boys in making a garden. No one worked harder or longer than he. Of course they were rebellious in having to undertake that kind of work; they had come to Rio Piedras to study for the ministry and not to learn agriculture. But no one could withstand the spirit and grit of their aged companion. Here was a veteran of the Civil War, a graduate of Brown University, one who after a long life of labor on the soil, had earned the right to an honorable rest in his declining days, coming down to Porto Rico and anxious to do anything without pay or position of honor to help on the cause of Christ. When such a one talked to the boys, he was heard with respect. And when he accompanied the missionaries on some of their visits to the churches over the island, and gave his testimony through an interpreter, the people listened.

It was a great satisfaction to Mr. Tarleton to notice a change in the attitude of the boys toward manual labor. It touched his heart when they began to show their appreciation of his companionship by bringing him simple presents from their homes. Then having gotten a garden started, Mr. Tarleton undertook something more. He established in the Seminary the boarding department. For lack of help in the management we had been compelled to send out the boys to board in near-by homes. It was a great advantage in the whole process of training to have the boys eat together in our own building. After a year on the field Mr. Tarleton asked for the privilege of taking charge of a class in the Greek New Testament. He could give the instruction in English with the help of such Spanish as he had by this time mastered.

EVANGELICAL SEMINARY, RIO PIEDRAS, PORTO RICO

For two years he gave himself fully to the service of the Mission, and when God took him, it was as a martyr to the cause of manual labor. The missionaries needed a rest home, and he proposed to help supply the lack. From his meager savings he devoted some four hundred dollars to the purchase of a site high up in the hills toward the center of the island, and then with a contribution of one thousand dollars each from the Home Mission Society and the Woman's Home Mission Society for building materials he set out to erect his rest home, one of the missionaries going up as frequently as possible to work with him. One day while alone on the job he was attacked from behind and felled to the ground by a man who robbed him of his watch and wallet. From this blow he never fully recovered. After a few weeks in the hospital he seemed to be better, and then he suddenly passed away. After long years he had at last realized the missionary aspirations of his youth and had built his devotion and love to Christ into the life of the Baptist churches of Porto Rico.

Woman's Work

The contribution of the Woman's American Baptist Home Mission Society to the Christianization of Porto Rico has been beyond calculation. The women missionaries have been leaders in teaching the churches and in developing the Sunday-school workers, thus making possible the large measure of self-support that has been achieved. In addition to this teaching ministry the women have led the churches into various forms of philanthropic service that have won the commendation of prominent men and women of the world. In Ponce Miss Mary O. Lake

was burdened by the needs of neglected little children whose mothers had to go out into daily service in homes or in tobacco or coffee factories. In a modest way she began a day-nursery. Soon this came to the notice of a Porto-Rican woman of high social standing. Through her efforts, some of the merchants of the city made regular contributions to the support of this nursery, and it was enlarged. A few years later a Rotary Club came into being, and looked about for some service it could render. The Day-Nursery appealed to this club, and it undertook to secure a permanent home for it, with the result that a larger work was instituted and a larger public undertook to do what was brought to its attention by a Baptist missionary.

About the same time, another Baptist missionary, Miss Bischoff, on the other side of the island, was a leader in a community enterprise to provide milk for the children of the poor in the crowded district of Puerta de Tierra. A Milk Fund was raised by popular subscription, and Miss Bischoff with a Lutheran missionary working in the same district had much to do with the distribution of the tickets to the poor and with the general committee that raised the fund. A Porto-Rican lady of great wealth whose sympathies were engaged in this undertaking bore public testimony in the daily paper to the work of these Protestant missionaries among the poor.

A few years later the public schools became seriously overcrowded, especially in the lower grades, and many children could not be admitted. Naturally the cry of the parents who saw their children deprived of a chance to learn their letters touched the hearts of the missionaries and pastors. In Yauco the Woman's Society employed a

young woman of the church to teach a class of forty-five little children that used the Baptist chapel for their school building. In Santurce and Puerta de Tierra, suburbs of San Juan, the missionaries opened schools and admitted as many pupils as could be accommodated in the church buildings. The public-school authorities were glad to cooperate with them and help them secure equipment. In Santurce also a kindergarten was established, and the churchyard converted into a playground for the children of the neighborhood.

At the present writing one of the outstanding pieces of missionary work on the island is the Christian Center of Puerta de Tierra, San Juan, under the direction of Miss Lydia Huber, of the Woman's Society. Here every summer is held a Vacation Bible School which in 1928 had an average attendance of ninety-nine. Here is a kindergarten. Here are Junior and Intermediate Young People's Unions, and a World Wide Guild and Mothers' Meetings, and a sewing-school and a children's clinic. From this center the missionaries go out to visit in the homes of the overcrowded district adjoining the church, cheering the sick and helping the poor with counsel. One year after the hurricane of 1928 Miss Huber wrote:

To those of us who see beneath the surface, there is actually more dire want, more suffering now than immediately following the storm. Economy is the keynote everywhere; many offices are discharging men; stores are discontinuing; the vast army of the unemployed is growing large, and the struggle for mere existence is growing more acute. I actually become physically sick every time I go out visiting. The hungry eyes looking so beseechingly at me are heart-breaking; the anæmic condition of the majority of children and adults; the dying tuberculosis patients huddled up in the tiny homes, where many have to live with them

and so contract the disease, . . these are the conditions we see everywhere.

Such is the poverty, unemployment, and overcrowding of the masses of Porto Rico that the field for the woman missionary is greater than in any other of the Latin American fields. The Woman's American Baptist Home Mission Society has therefore done wisely in founding a training-school for women missionaries, called Villa Roble, at Rio Piedras. Four young women graduated in 1929 and graduates of previous years are already proving their worth in eight churches of the island, introducing modern methods in Sunday-school and young people's work, and in personal ministry from house to house. Miss Martha Howell and Miss Florence Latter have been the leaders in this school, and already they are looking forward to the time when Villa Roble will supply trained workers for Cuba and Haiti, and even for distant Central America.

The Hurricane of 1928

The year 1928 will long live in the memory of Porto-Ricans because of the most destructive hurricane in its history, that visited the island on September 13. The Weather Bureau reports indicate that all records were broken both for wind velocity and rainfall. More than three hundred lives were lost and more than eighty million dollars' worth of property was destroyed. Two parsonages, the Rest Home, and seventeen of our forty-six Baptist chapels were completely demolished and all the rest were damaged. A special appeal to the denomination in the North brought in enough money to restore the material damage suffered by our churches, but far from

enough to replace the property loss suffered by our members. It will be at least five years before the coffee-trees are restored to full bearing, as it will require that much time for the restoration of the larger trees without whose shade coffee does not flourish. Once more a great disaster gave opportunity to the missionaries to render effective relief service in addition to that rendered by the Red Cross. Hundreds of packages of clothing and other supplies from the churches in the States were distributed. It was a serious crisis for those churches that were paying all or the larger part of the pastor's salary. Of the fifteen self-supporting churches two asked to be relieved temporarily; and a few of the other churches asked for a larger portion of aid for a time.

Now that larger and better chapels have arisen to take the place of the old, some of the blessings of the calamity are being realized. Chief among these is the spiritual revival that has come in the wake of the storm. Hundreds during the year 1928-29 accepted Christ. Even the new buildings are proving themselves inadequate to the size of the congregations.

The First Porto-Rican Missionary to Central America

A deep impression was caused by the departure of the first Porto-Rican foreign missionaries. Rev. Jose L. Delgado, a graduate of the University of Porto Rico and of the Evangelical Seminary, and his wife, a graduate nurse of the Presbyterian Hospital, sailed in December, 1928, for Salvador, Central America, under appointment of The American Baptist Home Mission Society. This was the first concrete demonstration in Baptist circles of the part Porto Rico is destined to play as an intermediary

and interpreter between North and South America—the bridge over which God's Word may pass to less-favored lands farther south.

The Baptist High School in Barranquitas

If there are to be more missionaries of this sort, more must be done for the youth in the way of Christian education. Because the missionaries have felt this so keenly, they have undertaken as a work of faith to establish a Baptist high school. Rev. S. S. Huse has led the way in this and has succeeded in getting sufficient support for the full four-years' course for a school of fifty pupils, some of the support coming from friends in the States and some being raised on the island. As yet the institution is but a day-school, as there are no funds for building dormitories.

The Auto Chapel-Car

In September, 1926, The American Baptist Publication Society inaugurated an itinerant evangelistic ministry through an auto chapel-car. The choice of the worker put in charge of this new venture was a happy one, the Rev. Daniel Echavarria. Many new converts were won to Christ and new Sunday schools established. Frequently the car with its tent is used to revive churches already established, especially those in the smaller towns. This worker is also a successful colporter, selling many Bibles and other good books; but his chief value is as a promoter of evangelism in all the churches of our Mission.

Liberality of Porto-Rican Baptists

At the beginning of his career Moody is said to have resolved to see what God could do with a man who is

fully consecrated to him. His achievements following this resolution both as an evangelist and as a builder of schools are a rebuke to many a Christian more privileged than he by natural gifts and training. To an outsider it looks as if Porto-Rican Baptists were going to exemplify the same lesson. God has certainly multiplied marvelously their scanty resources and is giving them a place of leadership among the evangelical churches of the island.

For some years they have excelled other denominations in their total and per-capita giving. Several churches have bought or built residences for their pastors. Some have bought lots or built chapels for their out-stations. Rio Piedras borrowed five thousand dollars from the Home Mission Society for a parsonage and is paying it back at the rate of one thousand dollars a year, and at the same time has bought new pews and pulpit furniture at a cost of one thousand two hundred dollars. In the Playa Church, Ponce's second Baptist church, one looks out from the pulpit over a congregation of one hundred plain people, dressed in cheap cotton goods, and is amazed to learn that they contribute forty-five dollars a month toward self-support, and in addition are laying by a weekly offering to provide a fund for the purchase of new chairs to take the place of the old worm-eaten ones.

The Crowded Sunday Schools

The one great problem that confronts all of these churches is how to provide space and seats for the people who come to the services. For the evening preaching service it is not so serious a problem. It even adds to the enthusiasm to have people standing in the rear of the

room and at the windows. But for Sunday-school efficiency the lack of space is more serious. Medieval schoolmen used to argue on how many angels could stand on the point of a needle. Our modern schoolmen in Porto Rico dispute on how many can occupy the same chair. I made a flying visit to three Sunday schools in one morning. At Rio Piedras there were three hundred seventy-four in attendance, with two classes under an iron-roofed lean-to in the open air; in Santurce there were some three hundred sixty in attendance; and in San Juan three hundred fifty-three. In each Sunday school the attendance was larger than could be efficiently handled. If only the pastor and his family could be moved out of their quarters in the church annex at San Juan, the rooms could be filled with children. We have at least six churches in Porto Rico where Sunday schools with one thousand in attendance could be held if room could be provided for them. And it is not simply on Sundays that these children and young people would be receiving instruction. There are boys' clubs and World Wide Guilds and Young People's Societies and choirs and Boy Scouts meeting every night of the week, to say nothing of the regular prayer-meeting and candidate classes. Because of the cooperation of the Woman's Society in providing trained women workers in the large centers, most of our churches are open every night of the week for the meeting of some class or society, and our Sunday schools are departmentalized and graded.

The Varied Ministry of the Churches

The Young People's Society of the Rio Piedras Church sends out its members on Sunday afternoons to conduct

GATHERED FROM THE STREETS

Christian Center, San Juan, Porto Rico

ten Sunday schools in out-stations, wherein are reached every week a total average of three hundred fifty children. On Thanksgiving morning I met on the streets the Boy Scouts of this church as they were scattering over the town to deliver parcels of food to poor families. At Cayey the pastor bought an automobile on the instalment plan and is meeting the payments by putting the car in public service as a taxi, thus giving employment to a young man as driver. On Sunday afternoons he uses the car to carry his volunteer helpers to out-stations. A deacon of the San Juan church lives three or four miles from the church in a new development. He opened his home for an afternoon Sunday school. It is filled to capacity—about one hundred people divided into four classes. Although the Woman's Society gives no worker for the large Santurce church this does not deter the church from maintaining a daily kindergarten with two teachers, supported by the church and by tuition-fees. Little by little the churches of Porto Rico have assumed the functions of social centers. The Yauco church built a lean-to on the side of their church for their Sunday school, but on week-nights it is used as a reading- and study-room for young people.

The Converted Foreman

One of the most interesting cases has to do with the conversion of a foreman on a large plantation near Carolina, belonging to one of the big sugar companies of Porto Rico. He was converted from a life of gambling and vice and has become a powerful evangelist on the plantation. Exercising the authority of his position he has put an end to cock-fights and dances, and instead of these

diversions he takes carloads of young people on the little cane cars to hold evangelistic services on distant parts of the plantation. The little gasoline engine chugs away on Sunday as an accompaniment to the gospel songs of the passengers as they are drawn through the waving fields of cane. The manager of the sugar company is not a Protestant, but he is pleased because of the changed life of the workmen in the Carolina plantation.

Large Candidate Classes

Porto-Rican Baptists believe in the power of God unto conversion. They preach for conversions, and they have them. The Caguas church has a candidate class of one hundred fifty, divided into sections, some under the instruction of the pastor and some under the woman missionary. The Rio Piedras Church has an average attendance of ninety at their candidate class, and other churches have classes of proportionate size. Not all will be baptized. The maintenance of high standards of Christian conduct has had not a little to do with the present witnessing power of the Baptists. There are a few men of social and political prominence, who were once members and who still occasionally attended the services, but who had to be separated because of serious inconsistencies. Here and there are a few men of importance in the community who are active and consistent members of the church—a doctor, a lawyer, or a school principal—but for the most part not many mighty or noble or wise are called. God has made use of the poor and the weak, and exalted them that are of low degree. Generally speaking, men of social or political influence are won to Christ while young and obscure.

PORTO RICO

Statistics

There are in Porto Rico 60 Baptist churches and 67 out-stations, manned by 33 Porto-Rican pastors. The total number of members is 3,662, and the average attendance at Sunday school is almost double the church-membership, viz., 6,965.

QUESTIONS FOR DISCUSSION AND FURTHER INVESTIGATION

1. Is there any connection between the Baptist principles of a regenerated and self-governing church-membership on the one hand and success in attaining self-support on the other hand?

2. Is there any connection between a trained ministry and success in bringing churches to self-support?

Does the growth of popular education increase the demand for higher educational standards for the ministry?

3. How may we develop a sacrificial type of Christianity in our churches?

Why is it easy on the mission field for the ministry to consider itself a superior professional caste?

4. What is the value to the church on the mission field of the varied activities of women missionaries?

5. How did the hurricane of 1928 intensify the chronic economic distress of Porto Rico?

6. What are the most promising new movements among Porto-Rican Baptists?

Need social service crowd out evangelism?

7. What is the most efficient way of helping Porto-Rican Baptists in their present condition of spiritual revival and expanding activities?

8. Is there any connection between the careful preparation of converts for church-membership and an efficient church?

IV

CUBA

OUTLINE OF CHAPTER FOUR

1. The Beginning of the Gospel in Cuba:
   The conversion of Alberto Diaz.
   The baptism of the first converts.
   Southern Baptists enter the field.

2. The Southern Baptist Mission:
   Commanding location of church.
   Growth of work before Spanish-American War.
   Withdrawal of Alberto Diaz.
   Present mission organization.

3. Northern Baptists Begin Work:
   Eastern Cuba decided upon.
   Early preachers men of experience.
   Popular interest in the gospel.

4. A Time of Trial:
   Poverty and unemployment.
   The drowning of a Baptist preacher.

5. The Development of Self-Suppport:
   New plan adopted in 1918.
   Results of its operation.
   Different conditions in Cuba and Porto Rico.

6. Cuban Home Missions:
   Origin of the Home Mission Society.
   Zeal of the churches in Baracoa.
   Different conditions in Baracoa from other parts of Cuba.

7. Mission Schools:
   Colegios Internacionales.
   Fruits of the school work.
   Primary schools.

8. An Outstanding Church:
   Santiago.
   New churches founded.

9. A Miracle of Grace:
   Conversion of Rafael Siria.
   A builder of churches.

10. The Future of Cuba:
    An appraisal of religious forces.

11. Cooperating Forces:
    A self-directing mission.
    The American Baptist Publication Society.
    The Woman's American Baptist Home Mission Society.

IV

CUBA

Baptists in Cuba Before the Spanish-American War

In spite of the fact that Spanish law forbade the propagation of any religion other than the Roman Catholic in its dominions, the gospel found a foothold in Cuba fifteen years before the Spanish-American War destroyed the ancient régime. In one of the many conspiracies and rebellions that characterized the last quarter of the nineteenth century a Cuban patriot by the name of Alberto Diaz was forced to flee the country to escape arrest. After reaching New York he worked in a cigar factory by day and studied medicine by night. Incidentally he studied the Bible, and in time was converted and baptized in a Baptist church in Brooklyn. Burning with desire to carry the new faith to his own people, he found a way to return to Cuba in the employ of the American Bible Society. Not only did he distribute the Scriptures, but he also preached the Word, hiring for this purpose a small hall on the Prado, Havana's most beautiful avenue.

News of this movement reached Key West through Cuban channels, and finally came to the pastor of the First Baptist Church of that city. Stirred in spirit by this evidence of God's working in an unlikely place, he determined to go to Havana to offer assistance to Diaz. He found, in addition to Diaz, four men whose hearts the Lord had opened to receive the Word, and these he en-

couraged to be baptized. Under the protection of darkness, in a pool on the sea-front, on January 10, 1886, Rev. W. F. Wood led them into the water where they sealed their faith in the symbolic act that committed them to a new way of life. It was a courageous act inasmuch as Spanish law forbade any public religious worship of a non-Catholic body. The laws were so drawn as to prevent, not private religious gatherings of those of another faith, but any effort to win converts to another faith. All four of these men became leaders in the Baptist cause, and with the exception of one, who died in his youth, they continued in active service for many years. At that time the little Baptist congregation on the Prado was under suspicion and closely watched, not simply because of Roman Catholic jealousy, but also because of the civil authorities' fear of a conspiracy against them. Written notice had to be given to the police of every service that was to be held; no public announcements were permitted; and the doors being closed, there was nothing to indicate a gathering for worship.

Southern Baptists Support Alberto Diaz

Alberto Diaz returned with Pastor Wood to Key West and was there ordained to the Baptist ministry. Not long thereafter the Florida Baptist Convention voted its support to the movement in Cuba, and recommended to the Southern Baptist Convention similar action. The Southern Baptist Convention heeded the call of Cuba, and entrusted to its Home Mission Board the responsibility for directing the work. Thus it happened that as far back as 1886 the Southern Baptists maintained a mission in Cuba. Their first major outlay was for the acquisition

BAPTIST CHURCH, MIR

With Such Chapels the Work Was Begun in Many Towns of Cuba Twenty-five and Thirty Years Ago. They Are Now Outgrown and Are a Reproach to the Denomination

of a plot of ground for a cemetery, as no burial-place was open to non-Catholics except the potter's field, where a large bone-pile revealed the ultimate destination of their remains. Their next purchase of property was a great venture of faith, now amply justified by history. A theater newly constructed but not successfully financed came upon the market, and was bought for sixty-five thousand dollars, payable in four annual instalments. At that time it was a larger building than was needed, for although Alberto Diaz was a magnetic speaker, the restrictions upon Protestant worship were such that there was no opportunity for popular meetings; the day for large crowds was to come later with the downfall of Spanish rule.

Today this building, remodeled and improved, is not only the meeting-place of the largest congregation and Sunday school in Havana, but in a three-story addition houses the Cuban American College, and contains an apartment for the pastor of the church, who is the American superintendent. The building also contains many storerooms which are rented to different businesses and bring in an income for the mission. It is located in the center of the city within a block of the National Palace, and thus gives to the Baptist cause in Cuba a commanding position.

The Cuban Revolution Interrupts Baptist Work

By 1893 there were five churches and seventeen preaching-stations in the island, all located in Havana and its environs, except the church at Cienfuegos. That year twenty Cuban workers were employed. This showed remarkable progress in view of the fact that there was no religious liberty at that time in Cuba, only a limited toler-

ance. In 1896 the last and finally successful uprising of Cubans began, and as a result more and more restrictions were imposed by the Spanish Government on Protestant activity. Because of his prominence Diaz was a marked man, and early in the struggle was thrown into jail. Imprisonment in the tropics is at best bad for the health, and in those days, when yellow fever was endemic in Havana and before modern sanitation had been introduced, it was a grave peril. Also the Spanish Government had gained a reputation for arbitrarily executing political prisoners when provoked. Consequently when the news of the imprisonment of Diaz reached the United States, our State Department was flooded with letters and telegrams from Baptists asking that it use its influence to protect his life. Prompt action was taken and his release secured on condition that he leave the island. He came to Tampa, Florida, and continued his fruitful ministry among the Cubans of that city until the war was over. Baptist work was practically suspended for the duration of this war and the Spanish-American War that followed. Soon General Weyler came out from Spain and began his policy of reconcentration. The Cubans were called to come to certain centers appointed by the Government, and were promised amnesty if they presented themselves and sought pardon. The country people as they came in were shut into camps, or settlements, enclosed within stockades or trenches. Even when permitted to wander to near-by towns, the bounds were set for them by military lines. No attempt was made to feed them as is expected of all governments that hold prisoners. They were left to live on the charity of the community in which they were herded. Most of them were non-combatants, women and

children, and thousands died. Reports of this inhumanity increased the popular sympathy in the United States for the Cuban insurgents.

Later Career of Alberto Diaz

With the coming of peace and the withdrawal of the Spanish forces the leading Protestant denominations at once made preparations to enter Cuba. It was an inviting field, because the country people had been neglected both by Church and State, and were hungry for a religious message. Most of the priests had been Spaniards, and due to the war the popular prejudice against their nationality was intense. Many of them went back to Spain, and among those who remained were some of the most ignorant. The Roman Catholic Church was in popular disrepute. Alberto Diaz came back to his beloved church. He was then in his glory, and had large crowds flocking to hear him in the old theater in Havana. Unfortunately he came to be at loggerheads with the Home Board of the Southern Baptist Convention and left their fellowship. With the consent of the Home Board he was appointed a colporter of The American Baptist Publication Society of Philadelphia, and continued his labors as pastor of the Baptist Church of Havana, an anomalous position which could not continue. Probably this step was approved in the States as a possible way of retaining his services as a missionary. Finally he left the Baptists altogether and united with the Presbyterians, and then gave up his preaching ministry and practised dentistry. Perhaps his success in reaching multitudes and his failure to distinguish between real spiritual life and patriotism among his hearers contributed to this debacle of his missionary career. Due

allowance must be made for his lack of an early evangelical background as well as for the inexperience of his American friends in dealing with such an unusual type of man. After all is said, God used his fiery testimony in bringing the spiritual needs of Cuba to the attention of American Baptists. Around him also were gathered some of the strongest of the early preachers, such as J. V. Cova and M. M. Calejo. Today his gifted daughter is an active member in the Baptist Church of Havana and contributes with her pen to the instruction of all evangelical Christians.

Growth of the Southern Baptist Mission

It then became necessary for the Southern Baptists to appoint a superintendent for their work in Cuba. Fortunately they were able to secure the services of the Rev. C. D. Daniel, who had had experience in Brazil and Mexico and who knew the Spanish language. He continued until 1905, and then was succeeded by Dr. N. N. McCall who has continued with conspicuous success down to the present day. Friendly relations have been maintained with other evangelical denominations, but firm refusal has been given to all proposals that Southern Baptists enter into any agreement on division of territory or into any cooperative enterprise. Doctor McCall has gathered about him a trained and able group of preachers, some of whom have doctor's degrees from the University of Havana.

Since 1905 the churches of this mission have been organized into the Baptist Convention of Western Cuba. This Convention has three boards: a mission board which looks after all plans initiated by the Cubans for evangel-

istic work; an education board, which looks after the mission schools; and a board of publication, which has charge of the press and the church paper and all literature. There are two school centers, Havana and Santa Clara, where full courses are to be given as laid out by the Cuban Department of Education, and in addition there are primary schools in connection with many of the churches. In 1928 Southern Baptists reported sixty churches and stations and a membership of 2,918 in Cuba.

Northern Baptists Begin Work

On November 23, 1898, at a meeting in Washington, D. C., of representatives of the Northern and Southern Baptist Home Mission Boards it was agreed that Northern Baptists should undertake the evangelization of Porto Rico and the two eastern provinces of Cuba, and that Southern Baptists should work in the remaining provinces, or the western half of the island. In January of the following year Dr. H. L. Moseley, who had been a missionary of the Southern Board in Mexico, set sail for Santiago to lay the foundations of the Northern Baptist Mission in Cuba. Meetings were begun at once, and soon urgent pleas were made for the purchase of property. In view of the subsequent growth of the city and the rapid increase in values, we cannot be too grateful that the money was found that first year for the purchase of what has now proved to be a strategic location within two blocks of the central plaza. The cost of the lot and the refurnishing of the building that was already upon it came to twelve thousand dollars, a large sum for those days.

The work in Santiago was also fortunate in having as its first pastor the Rev. Teofilo Barocio, an elder brother

of the present General Missionary of Northern Baptists in Mexico. This devoted preacher gave five of the best years of his life to laying the foundations of what has come to be the principal church of Eastern Cuba. From there he went back to his native land to be the pastor of the First Baptist Church of Mexico, where he departed this life.

The First Missionaries Knew Spanish

It is interesting to note that within five years of the beginning of the work in Eastern Cuba God had given to the Society a force of five trained men, all having an excellent knowledge of Spanish. In addition to the two above mentioned there was the Rev. D. A. Wilson, who for fourteen years previous to coming to Cuba had been a missionary in Guadalajara, Mexico. He became the founder of the church in Camaguey, and of the Cuban Baptist paper. He was outstanding among foreign missionaries for his command of the Spanish language, and for his innate literary sense. After some seventeen years of service in Cuba he was to go to Nicaragua as a Baptist pioneer, and to serve there nearly five years longer before being called home. There was nothing soft about him except his voice. Tall, slender, and energetic, wearing a long beard, he was an arresting figure anywhere, and was likely to turn up anywhere, looking for the Lord's stray sheep. Brought up on a ranch in Texas, he was at home in the saddle, and was never daunted by hard rides to attend preaching-stations in the country.

The fourth member of this group was A. L. Story, born in Cuba and conversant with Spanish from childhood, but educated in Brooklyn. He came to our Mission after

having been an agent of the American Bible Society in Venezuela and Colombia. He was a gifted teacher. After a long period of service in Cuba he spent the last few years of his life in Porto Rico as a missionary and teacher in the Theological Seminary. He had lived so long in Spanish countries that he seemed to be more Latin than American, and was the soul of courtesy.

Finally, to complete the number, mention must be made of the Rev. José Ripoll, a Spaniard, converted under Baptist preaching in Algiers, and discovered in that country by a Baptist tourist from America, the Rev. A. S. Coats. Upon the recommendations of this American pastor he came across the water and was appointed one of our force in Cuba. He continued in the Mission but a few years, and then joined another denomination, eventually abandoning Christianity to become a Theosophist.

Opening of Work in Camaguey

The same stories of a popular interest in the preaching of the word came from Cuba in the early days as from Porto Rico. As Mr. Wilson described his first Sunday in Camaguey in June, 1901, there were only twenty-five present in the morning, but more than one hundred at night, with children sitting on the floor. He told with joy of selling sixteen copies of one of the Gospels at this meeting, all paid for on the spot. Mr. Wilson was an enthusiast on Sunday-school work, and was one of four Cuban missionaries who later collaborated in publishing a book on teacher-training. It was a great satisfaction in the closing years of his life to know that he had been used of God in winning for Christ a boy who afterward was trained in the mission school at Cristo, became one of

our most successful pastors, and eventually his successor in the pastorate of the church at Camaguey.

A Term of Trial

Those were days of misery for Cuba. The desolations of the long war for independence from Spain had not yet been healed. The country was in the convalescent stage, and frightfully weak. It was not yet decided in the Congress of the United States that Cuba was to have preferential treatment in our tariff. There was a great deal of unemployment because sugar-mills could not afford to make sugar for export without some kind of reciprocal trade agreement with the United States. In the uncertainty there began to be some bitterness toward the United States. But in spite of the poverty and unrest the work of missions was uninterrupted. Poverty may interfere with our income, and affect institutional religion, but poverty is no hindrance to the preaching of the Word and to the conversion of souls.

The Drowning of Francisco Gonzalez

In June, 1906, there occurred one of the saddest of events, still remembered and spoken of after more than twenty years. Rev. Francisco Gonzalez, who a few years before had come out from Spain and had been appointed pastor of the church in Manzanillo, was drowned while on his way home from a preaching engagement in the country. The rivers of Cuba and Porto Rico are like the streams of the south of which mention is made in the Psalms as symbols of sudden and overpowering religious revivals. Most of the time they are dry and even serve as highways. But sometimes without warning a great wall

of water bursts from the mountains above, where it has been raining, and woe betide the luckless traveler caught in the swirling torrent. It may have happened that the pastor was not surprised by one of these sudden torrents, but that he attempted to ford the stream at night after a day of rain, thinking that his horse could be trusted to carry him across, and the current may have been too strong for the horse. In this case the sorrow was heightened by the helpless family left by the pastor. A wife with seven children, the oldest fifteen and the youngest one year and a half, faced a cruel future. Fortunately they passed successfully through the days of distress. The children were educated and today are a credit to their parents, some of them occupying influential places both in educational work and in the Baptist Church of Santiago.

A. B. Howell in Guantanamo

In 1904 another missionary specially gifted in the use of Spanish joined the Mission. Rev. A. B. Howell had been born and brought up in Texas near the Mexican border, and was therefore as fluent in Spanish as in his native English. Educated at Denison University, where ministerial training was emphasized, and having had some experience in Mexico, he was well prepared to build up the Baptist cause in Guantanamo and in the region round about. In those days it meant spending a great deal of time in the saddle. In one of his reports he speaks of following up the construction of the railroad that connected Guantanamo with Santiago, and endeavoring to plant the gospel in each town as it was reached by the train. In the course of time Mr. Howell took the place

of Doctor Moseley as superintendent of the Mission, and it was under his leadership that Cuban Baptists took a great step forward in self-support.

The Development of Self-Support

In 1918 at the annual Convention of Eastern Cuba, Mr. Howell proposed that the Baptist churches recognize the following principles: That the foreign missionary is the personal representative of the American churches that pay his salary and expenses; that the pastor is the leader and representative of his own people whom he serves, responsible to his church and to the Convention which helps the church support him; that henceforth the Home Mission Society, instead of making specific appropriations for the salaries of individual workers, should make an annual appropriation to the Convention, and that the distribution to the workers of the Society's contribution be left to the Convention, subject to final approval by the Society. These principles were heartily accepted by the Cuban Baptists, and a committee was appointed each year to work out the schedule of salaries and to consider the necessary pastoral changes. The first year that this plan was adopted the committee set a standard salary and determined how much of this was to be met by the different churches, with the result that they reduced the budget appropriation of the Home Mission Society by nearly eight hundred dollars and increased the amount to be raised by the Cuban churches by a little more than four thousand dollars. In taking this step Cuban Baptists put themselves in the lead of every other Latin American Baptist Mission except Brazil in the matter of self-support. The question naturally arises, How has it worked?

Pastors Partially Self-Supporting

It has worked to make the pastors and churches more self-reliant. They have learned self-government, and have been successful in arriving through their committees at wise decisions as to missionary aid to churches. It has made them more sympathetic toward The American Baptist Home Mission Society, and has taken away that discontent that sometimes has afflicted pastors who thought they were not fairly treated by the American superintendent. It has been a great relief to the Secretary and to other representatives of the Society in New York not to have to deal with salary problems. On the other hand the churches have not always come up to the goal set them by the Cuban committee, and this has meant suffering for the pastor. Some think that the goal was set too high, that it was wrong to say that the Cuban churches were assuming an additional burden of four thousand dollars per year, when they were far from reaching that amount. Some pastors in their zeal for self-support undertook to make up by their own private labors what their church had failed to raise toward their salary. Commonly they established private schools in which they taught and from the tuition collected partly supported themselves. This was work in harmony with their calling through the Bible instruction given to the pupils, and was in furtherance of the gospel. On the other hand, it meant that they had less time for out-station work. In one case where the pastor led his church to declare itself independent of mission aid, and where business depression caused the church to fail, he bravely and boldly hired himself as a bookkeeper in a large store and continued his pastoral

labors, still keeping his church in the list of those which were self-supporting. In Porto Rico the churches were behind the churches of Cuba in declaring for self-support, but while they were slower, they were surer and did not compel their pastors to eke out their scant payments by private earnings.

Cuban and Porto-Rican Missions Compared

It is not right to compare the Porto-Rican and Cuban Missions to the disparagement of either one. The fields differ, and these differences have affected the development and growth of self-support. Cuba has not the density of population of Porto Rico and therefore has no equal opportunity to build up large Sunday schools and congregations. In Porto Rico there are many Sunday schools of more than two hundred in average attendance, and some which have an attendance of from three hundred to four hundred. In Cuba there are no Sunday schools of an average attendance of two hundred. Our field in Cuba is ten times larger in extent than our field in Porto Rico, with smaller towns and consequently fewer children. On the other hand since there is an abundance of land in eastern Cuba, there are more small landowners in our churches and there is not such extreme poverty as is found in Porto Rico. And the wage-level is higher in Cuba.

Cuban Home Missions

The chief distinction of our Cuban Baptists is that they have developed and learned to conduct successfully their own Home Mission Society. In 1908 The American Baptist Home Mission Society sent its first missionary to

Baracoa, a city and district at the extreme eastern tip of Cuba, shut off from the rest of the island by mountains, and accessible only by small coasting steamers or sailboats. A great friend of Baptist missions, the late Mr. M. C. Treat, assumed the responsibility for financing this particular field. The missionary not only preached in the city, but also spread the gospel among the simple country people of that isolated region. Twelve years of slow and steady growth passed, and Mr. Treat believed that by that time the churches should stand upon their feet. At the annual meeting of the Baptist Convention held in Camaguey in 1920 the problem of continuing the work in Baracoa field was presented to representatives of all the churches. It was clearly stated that either the Convention must assume this burden or the field must be abandoned. Although at that time the churches in the main part of Cuba were taking an unusual step looking toward full self-support, they boldly assumed this extra responsibility and organized the Cuban Baptist Home Mission Society, with a budget of three thousand dollars for the first year, toward which they asked The American Baptist Home Mission Society to subscribe one thousand dollars. With that amount they supported four rural workers in Baracoa and opened a new field in another part of the island. In the second year the contribution of the American Society was cut in half, and in the third year it was not needed. Meanwhile Cuban Baptists have increased their missionary offerings each year until, during the year ending April 30, 1926, they gave six thousand five hundred dollars for their own home mission, with which they not only carried forward the work in Baracoa, where they have twenty churches and more than six hundred members, but opened

up four new fields in other parts of the island, one of which is the Third Baptist Church of Santiago. An executive secretary visits the churches, making addresses and raising money for their missionary budget, and also supervises the activities of their workers.

The churches of Baracoa have a reputation for primitive zeal and evangelistic passion. The country is broken and hilly, and the only roads are trails. Some of the Baptists walk a league to attend church. As the preachers go about on horseback, fording streams often swollen by torrential rains, holding meetings sometimes in the open air and sometimes in thatch-covered huts, there is accomplished a work of real worth without American supervision or visitation. Here have taken place debates on Roman doctrines versus Biblical doctrines. The story is told of how the leading Catholic landowner of a certain neighborhood arranged for a discussion in his house between the priest and one of the Baptist preachers. Now it is a dangerous thing to go into a discussion with a man who gets his religion from the Bible only. He is apt to know the Book too well. And so thought the people who listened, for from that particular discussion came thirty-five converts. At another time there was a Baptist Association in progress, when along came the priest of Baracoa, Padre Vicente. He undertook to speak to them and soon found himself in the midst of a warm debate, from which he retired discomfited by the earnestness and enthusiasm of his opponents. A lay preacher from this district who recently attended a Christian Workers' Summer Institute in Cristo near Santiago is typical of the fruits of that work. He is a young farmer, and upon his conversion at once began to tithe his income with the result that he was

able to contribute thirty dollars per month toward the work of his church. It is no uncommon thing for farmers to dedicate part of their land and part of their live-stock to the Lord, giving the increase of that part as their offering. In one word, their religion is characterized by simplicity of faith.

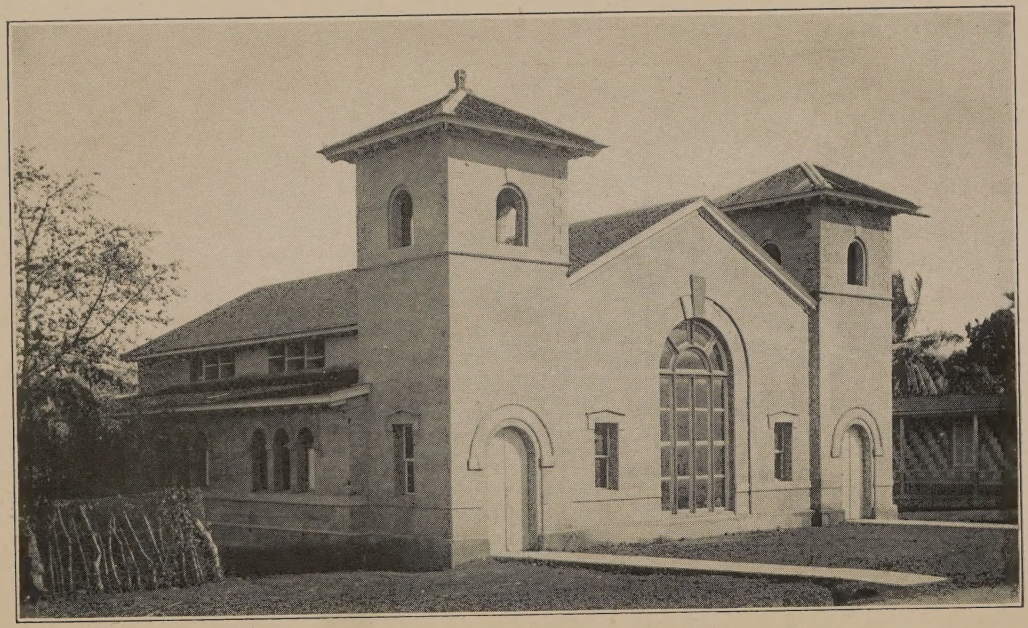
In some respects the Baracoa field is a separate mission, because communication is so difficult between it and the more developed part of Cuba. There is only one town of any size, the town of Baracoa. There is a second town on the coast where a church has been founded within the past two years by these zealous Christians. Aside from these two churches the whole field is rural. The great event of the year is the annual convention, when hundreds of people gather in a way that reminds one of an old-time camp-meeting. These churches are practically self-supporting. The American Baptist Home Mission Society contributing nothing except an occasional small grant to help in building chapels on condition that the local church raise at least fifty per cent. of the cost. The total grant in aid of the Cuban Home Mission Society to Baracoa churches is seven hundred and twenty dollars a year. The pastor of the town church is the leader of this movement, which supports its own monthly paper, not to be confused with the other paper which is the organ of all the Baptist churches of eastern Cuba. Thus it has happened that while the Cuban Home Mission Society was organized to take over the evangelization of the Baracoa district, it is now spending the bulk of its money in new fields in the neighborhood of our older and stronger churches. It is fostering the Third Baptist Church of Santiago, a church in Santa Cruz del Sur, and other churches near

Camaguey. In that part of Cuba the cost of living is higher.

The question arises, Why cannot the work in other parts of Cuba become self-supporting as rapidly as in the Baracoa district? Without detracting anything from the spiritual power and consecration of the workers in Baracoa, one would answer that the reason is to be found in the social and economic conditions. An advanced and godless civilization creates difficulties for religious work not found among a simple rural people. It is one thing to preach the gospel in the same block with a moving-picture theater, in the midst of city night life, and another thing to preach the gospel in places that offer no noisy and distracting pleasures. It is also evident that the type of pastor needed for an educated public is more expensive to maintain than the type needed for the backwoods sections.

Mission Schools

Our Cuban Mission is also notable for its educational development. This represents the life-work of Robert Routledge, a Canadian and a graduate of McMaster University. He spent five years under the Canadian Baptist Board in Bolivia, and afterward held a pastorate in Indiana. In 1908 he came to Cuba to take charge of *Colegios Internacionales,* which one year earlier had been founded in Cristo, one hour distant from Santiago and one thousand feet higher. The term *colegio* in Spanish does not mean "college" but school. *Colegios Internacionales* means a group of schools. As first founded they were simply primary schools, but they have grown in accordance with the public-school system of Cuba, until today they include not only the primary and grammar grades, but



EL CRISTO CHURCH, CUBA

the junior high and the senior high, which is one year in advance of an American high school. This institution grants to its graduates the Cuban A. B. which admits one to professional studies in the University of Havana. In addition to this there is a theological course for students for the ministry.

Out in the little town of Jibacoa, Cuba, is a young man who is the mainstay of a Baptist church. Sixteen years ago he was a ten-year-old boy in our school at Cristo. He was then a little rascal in the eyes of his teachers, and although he remained two years in school, they saw little promise in him of a serious-minded youth. Seven years later, at the age of nineteen, he returned to Cristo for further education. The seed sown in this school had borne fruit. He had now grown up to be a robust young man of strict habits. When later on, his elder brother had gambled away a large part of the family fortune, he returned home to take hold of the farm. Now he is the principal member of the church in that community, leading it in its efforts to improve its meeting-house. At a recent convention in Cristo, he was the delegate of his church. In another one of these country towns is a young lady from a family of moderate circumstances. Ten years ago she was graduated from the grammar department of our Cristo school. Now for some time she has been teacher of the public school of her native town and at the same time superintendent of the Baptist Sunday school. If it were not for her, there would be no Sunday school and church, as there is no resident pastor. Whenever a missionary or neighboring pastor visits that village, she can be depended upon to gather the people together for a preaching service.

From the small town of Jobabo comes the news of another Cristo girl now five years out of school, happily married to an employee of a large sugar factory. She sought to do what lay next to her hand in her new environment. She conducts a day-school of fifty pupils and on Sunday converts it into a Sunday school. She has sent out an appeal for a Baptist preacher to come and begin religious work in that center.

All over eastern Cuba may be found in active service those who were once boys and girls in the Baptist school at Cristo. Others of those boys and girls are pastors and pastors' wives. Some are holding good positions in banks; one of them is president of the Board of Education in the city of Banes. The secret of a self-supporting church is an educated ministry and laity.

There are fourteen primary schools connected with our mission in Cuba, nine of which are managed by the pastors without foreign financial aid. In five of the schools including the one at Cristo there is one teacher supported by funds from New York. In all of the schools the salaries of the assistant teachers, and in one case the rent of the building, are met by the income from tuition. The attendance at these schools ranges from twenty-five in the smallest to one hundred twelve in the largest, with a total attendance of eight hundred ninety-seven in all fourteen. These primary schools make possible better and larger Sunday schools, and prepare a more intelligent membership for our churches.

Outstanding Churches

The largest city of eastern Cuba, and the second city of the island, is Santiago. Here is the home of our largest

church and the center of our greatest activity. This church has in its membership two men who are able to fill the pulpit and who are in demand elsewhere as public speakers; one of them, the pastor's son-in-law, is principal of the Government normal school. The other was converted in Santiago many years ago after he had left the priesthood, and has since entered the teaching profession. It is no uncommon thing for these two men to preach at some of the church's out-stations in the suburbs of the city, for this church sends its members out on week-nights to preach to other neighborhoods, and on Sunday afternoon it conducts four mission Sunday schools. Other members are teachers in the Government schools, one being director of music for the Normal School. The building occupied by this church is the first one bought by the Society in Cuba, and in spite of repairs and remodeling is ill suited to its present uses. The location is the best possible, and has grown exceedingly valuable with the growth of the city. It is on one of the principal business streets, opposite the new Government palace. In addition to being self-supporting the church for several years has been collecting money without special effort for a building fund, and has at this writing (1929) some five thousand dollars in the bank. A proper building of three stories, the first story to be rented for business purposes, would require one hundred thousand dollars. The church cannot finance such a large undertaking and The American Baptist Home Mission Society has not sufficient funds for it. Nevertheless the church is praying and hoping that if the money cannot be advanced to be repaid from the rentals of the first floor, some reliable business firm, such as a bank, automobile agency, or chain-store, may

be found to finance the project in return for the advantage of a valuable business location.

The pastor of the Second Church of Santiago is a veteran officer of the war of independence. From the money accruing from rent of one small storeroom of the First Church funds were secured for the purchase of a building lot in a growing section of the city, inhabited by middle-class people. A prosperous work in a rented building is in progress, aided by The American Baptist Home Mission Society. The Third Church is the enterprise of the Cuban Home Mission Society. It is in a poorer section of the city and owns its own property, a meeting-hall with pastor's residence above it.

The remaining strong churches in the order of their importance are located in the following cities: Bayamo, Camaguey, Guantanamo, Manzanillo, and Ciego de Avila. Unlike Porto Rico, where every town is occupied by some evangelical church, there are still many towns in eastern Cuba where there is no regular Protestant preaching service. Whatever new work has been undertaken in the past five years has been due to the Cuban Home Mission Society. It is becoming more and more evident that the Cubans themselves will assume responsibility for the evangelization of their island, but that they will have to continue to look to us for the training of their preachers and the maintenance of higher education.

A Miracle of Grace

As an outstanding example of the grace of God in eastern Cuba we like to tell the story of Rafael Siria. His conversion grew out of an attempt on his own life. It was not the first time he had tried to commit suicide.

This time he thought he would outwit his friends by hiding in the forest. So he stretched his hammock between two shady trees, drank the potion he had prepared, and lay down to sleep. The next thing he knew, a heavy downpour of rain was drenching him and he was having a severe spell of vomiting. There was nothing for him to do but to go back to his room and get into a dry bed. During the succeeding days there came into his hands a little booklet entitled *The Story of Andrew Dunn.* It told of the conversion of a young man in Ireland, of his colloquies with the parish priest, and of his experiences under persecution. This tract, which had been used to the conversion of many people in Catholic lands, was the means of bringing Rafael Siria into the peace of God.

He was then about forty years of age, unmarried, and a cigarmaker by trade. Twenty years earlier he had enlisted in the Cuban revolutionary army and helped to win the independence of his country. When peace came he was not ready for the quiet ways of peace. The fire of a gambler and adventurer burned within him, and he became one of the wildest of the young men in that part of Cuba in all manner of dissolute living. It was a pace which he could not keep up for long, and which explains his attempts at suicide.

When the light of the gospel dawned upon him there was a marked change. Now he devoted all the money he could spare from his living to the purchase of tracts and Gospels, and he went everywhere in the neighborhood offering them to people. After a few years he began to be exercised in conscience over the question of gaining his livelihood by making cigars, for our Cuban Baptist brethren believe that the use of tobacco is unbecoming

a Christian. He decided to give up his trade and trust to God to give him other ways of earning his living. Meanwhile he had developed gifts as a lay preacher, and when the Cuban Baptists organized their Home Mission Society he was one of the first preachers appointed by them to evangelize the people living in the hills of Baracoa. After two or three years in that work, Superintendent Routledge, of our Cuban Mission, offered him an appointment under The American Baptist Home Mission Society. Within two years he had brought his rural churches to self-support and was leading them in building enterprises.

His principal church is at Yara, where a beautiful new building was dedicated in December (1925) at a total cost of two thousand five hundred dollars, toward which the Home Mission Society helped by a gift of one thousand five hundred dollars. The value of the building is nearer five thousand dollars than two thousand five hundred dollars, because it represents gifts of labor and material in addition to actual cash. The building is of brick, on a large lot, surrounded by flowers and a good fence. It is as large a building as the Catholic church and much neater in appearance. The pastor has about him a substantial people who love and trust him. A year later in the neighboring village of Las Piedras he brought to a successful conclusion a second building enterprise for the other church of which he is pastor. In the third village he has an assistant whom he has taught to help him, not supported by either the Cuban or The American Baptist Home Mission Society. He is very jealous of foreign subsidies and determined that this young man shall be supported by the combined efforts of his whole field. Yara and the surrounding country district are being

quietly and thoroughly evangelized by this Cuban pastor, who, unhampered by the care of a family, and yet trusted by all, is humbly and self-sacrificingly trying to undo the evil of his youth by winning men and women to Christ and building them into churches that shall be centers of light in their communities.

The Future of Cuba

To the casual observer it would seem that the religious future of Cuba lies in the dominance of either Roman Catholicism or Protestantism. On one hand is the Roman Church with its imposing temples in every city, its powerful organization fostering schools in which to educate the children of the ruling classes, and its inherited social prestige. On the other hand are the Protestant missions with their warm evangelistic activities appealing to the lower classes, and with their mission schools constantly building up a new middle class. The issue is not, however, clear-cut between the two religions. The Roman Catholic Church has to contend with foes who, indifferent to its religious teaching, oppose it on political and patriotic grounds. The majority of business and professional men have no connection with the church except through the women of the household. But more disintegrating in its effects on the masses of the people is the propaganda of Spiritualism. This is a distinct religion, a composite of Romanism, Protestantism, and Demonism. There is hardly a town or country settlement in Cuba that has not an organization of Spiritists with their regular meetings. The literature of this movement has come from France, their great writer using the pen-name of Alan Kardec. The bookstores are as full of his pub-

lications and of others dealing with the black art of magic as were the book-stalls of Ephesus in the days of Paul. Our preachers in rural districts report occurrences that remind us of the New Testament cases of demon possession, especially of young women apparently under high nervous tension crying out in a gospel meeting as in opposition to the Word of God, being prayed over by pastor and Christian friends, and at last finding peace after a terrific struggle and wrenching of the body. In a very real sense the Christian warfare in the West Indies is with wicked spirits. Among the cultured classes this movement away from Rome and yet toward Christ takes the form of Theosophy. There are some very noble and altruistic men and women who are earnest Theosophists, and who gladly join forces with those who fight intemperance and other social evils. But it is a small group, not well organized. To sum up the religious situation of Cuba, one would say that there are many forces that have substantially weakened the hold of the Roman Church on the minds of the public, but none of them has an effective organization for religious conquest comparable to that church, except Protestantism. Romanism as a religious force cannot prevail. The future lies with those Protestant churches that persistently preach and teach the Word of God and which at the same time develop a spiritual unity for effective cooperation.

Cooperating Forces

Since 1920 Robert Routledge has been the only foreign missionary of Northern Baptists in Cuba, except for the small group of teachers in the schools. The Cubans have taken a larger and larger share in the direction of

the work, until today all decisions concerning the budget and the appointments of pastors are in their power. In these matters Doctor Routledge is a consulting member of their force. In the *Colegios Internacionales* he remains the active director.

As in our other Latin American fields The American Baptist Publication Society has generously cooperated in the work of evangelization through the spread of Christian literature. Since 1920 it has given to Cuba a colporter, who has sold many religious books as well as the Bible, and who at the same time has served as the Executive Secretary of the Cuban Home Mission Society. In 1929 the Publication Society gave to the Cuban Baptists an auto-chapel car, similar to the one in Porto Rico, which has a larger field before it than in the smaller island.

The Woman's Society has not dealt as generously by Cuba as by Porto Rico. It supports but two American missionaries in Cuba as compared with seven in Porto Rico, and but two Cuban women workers as compared with fourteen Spanish-speaking workers in Porto Rico. Consequently there has been no development of Christian centers, and little of the nature of philanthropic work. Of the two American missionaries one is located at Guantanamo and the other is a teacher on the faculty of *Colegios Internacionales* at Cristo. One reason for this disproportion lies in the strong appeal made by overcrowded centers of population in Porto Rico.

There are 75 Baptist churches and 35 out-stations belonging to the Northern Baptist Mission in Cuba, manned by 32 Spanish-speaking pastors. The total number of members is 4,309, and the average attendance at the different Sunday schools is 4,720.

QUESTIONS FOR DISCUSSION AND FURTHER INVESTIGATION

1. When is Christian cooperation more difficult—in time of adversity or in time of prosperity?

2. Under what conditions is it wise to provide a building larger and more expensive than the present size and character of the congregation warrant?

3. Is it possible for a denomination to live beyond its spiritual income? To plant missions and institutions without sufficient missionary volunteers to man them?

4. How may economic distress affect the work of missions?

5. What are the advantages and disadvantages of a pastor earning all or part of his livelihood by secular employment?

6. What are some of the values of having churches on the mission field organize their own missionary societies?

7. What is the justification for maintaining schools on the mission field?

8. Along what lines can The American Baptist Home Mission Society best cooperate with Cuban Baptists, now that they are able to conduct their own work without foreign supervision?

9. How does the grace of God manifest itself in a life upon which it lays hold? What do we mean by grace?

10. What religious forces are contending for the future of Cuba?

11. Why is not woman's work so well developed in the churches of Cuba as in Porto Rico?

V

HAITI

OUTLINE OF CHAPTER FIVE

1. Massachusetts Baptists and Haiti:
   - A six-months' appointment.
   - Promises unrealized.

2. Abolition Baptists:
   - The career of Mr. Judd.
   - Pasteur Hippolite at Port-au-Prince.

3. British Baptists:
   - An early victim of yellow fever.
   - Vicissitudes of the Mission at Jacmel.

4. The Story of Nosirel L'Herisson:
   - His early education.
   - His conversion.
   - His large country work.

5. Jamaican Baptists:
   - The story of the church in St. Marc.
   - Pastor Kitchin in the north.

6. The Story of Elie Marc:
   - His call to Haiti.
   - His pastorate at Trou.

7. Northern Baptists:
   - The American Occupation.
   - Missionary Wood surveys the field.
   - Development of the work at Trou.
   - The work spreads in the interior.
   - The conversion of voodoo priests.
   - The work spreads to the Dominican Republic.

8. Educational Work:
   - Primary schools.
   - The training of pastors.

9. The Educated Class:
   - The conversion of a leading citizen.
   - His zeal in witnessing for Christ.

V

HAITI

A Long Wait for Efficient Missionary Work

"And the isles shall wait for his law." Of no island is this more true than of Haiti. More than one beginning has been made to establish a mission of importance and permanence, but as yet evangelical Christianity has not been firmly planted in the island with full-grown institutional life and a vigorous social order of its own. It has not advanced beyond the stage where Bible distribution and preaching services constitute the whole missionary enterprise. Scattered over the island are groups of believers, little churches, not yet organized into associations for the more thorough evangelization of their people. No secondary training school nor hospital, nor paper nor press, has been founded. Hopes have been raised by brave beginnings, but persistent and thorough-going support has been lacking. For more than a century Haiti has been waiting.

Massachusetts Baptists Send Mr. Paul

From the records of the Baptist Missionary Society of Massachusetts, the precursor of The American Baptist Home Mission Society, we read of the appointment on March 5, 1823, of the Rev. Thomas Paul, of Boston, to Haiti. In announcing this step, the Society said, " Should he find at the expiration of the six months for

which he is appointed to labor that there are encouraging prospects of success, it is the determination of the Board that a permanent mission shall be established in the island." Great interest was aroused in this venture. The Massachusetts Bible Society furnished him with a considerable stock of Bibles, and a finely bound copy was prepared for presentation to the President of the republic. Through the generosity of a Boston merchant free passage was given him on a vessel sailing from that city.

In the *American Baptist Magazine and Missionary Intelligence* of that year two letters from the Rev. Mr. Paul, written after his arrival in Haiti, were published. One of them describes his interview through an interpreter with President Boyer in Port-au-Prince. The missionary was cordially received and assured of the sympathy and good wishes of the Government. Although the official religion was Roman Catholic, there were in the constitution guarantees of full religious liberty. The President expressed the hope that the missionary would proceed with caution, since the people were not accustomed to the services of any other religion than the Roman Catholic, and he feared lest a too aggressive and public ministry might occasion some disorders; but he hoped that the time would soon come when Haiti would have all of the religious privileges enjoyed by the United States. The officials of the Government were eager to possess copies of the Bible. The Sunday following this interview Mr. Paul preached in the capital to a small gathering. He was greatly encouraged by the open door.

From the capital he went to Cap Haitien on the north coast, the second city of the republic. Here he rented a hall and spent the greater part of the six months which he

gave to Haiti. On the first Sunday he preached to fifty men in the morning and to double that number, including some women, in the evening. Here he reported finding some eight or ten Christian believers, but to whom they owed their knowledge of the gospel he does not say. The next reference we find to Mr. Paul is in the issue for March, 1824, of the same *Baptist Magazine,* which reported that he had lately returned to the United States, and that in all the time he had passed in Haiti he had been treated with the greatest courtesy and respect. There was evidently a clear call from Haiti for the establishment of a permanent gospel ministry, and yet no further mention is made of it. The island was to wait for His law still longer.

Abolition-Baptists Send a Missionary

The next movement from America for the evangelization of Haiti grew out of the anti-slavery agitation in the Northern States. Those Baptists who had strong convictions on the sin of slave-holding, and who were unwilling to have fellowship with the owners of the slaves, organized the American Baptist Free Mission Society, including in their purposes both home and foreign missions. Once more attention was drawn to the neglect of this country so near to our shores.

> No serious attempt has been made by American Christians to establish a mission there. They had explored every land, and hunted up every island of the sea, that they might give them the gospel; but as to Haiti, they had passed by on the other side, except in two instances, like the priest and the Levite who *looked* upon the wounded traveler. We cannot, of course, tell definitely what the reasons were why no missionaries were permanently established in Haiti. They may be the same, or of a kindred char-

acter to those of the United States Government, which refused to acknowledge the independence of Haiti; and that too, after every respectable power in Europe has acknowledged it. . . The slaveholder and his satellites have long looked with an evil eye upon this island. In accordance with their wishes they have predicted all manner of disasters and failures. Sneeringly and with low vulgarity they have said: "It is nigger business. These niggers can never take care of themselves, slavery is the natural condition of the colored race."

Under these circumstances, the American Baptist Free Mission Society thought that if they could by missions in Haiti diffuse among the people the purifying and elevating influences of the gospel; if by the establishment of schools, they could communicate general intelligence to the masses, they would be doing a good work, not for Haiti only but for the whole colored portion of the human family. The best, if not the only means of removing that prejudice against the colored man, which is his curse and our shame, is aiding him to rise in intelligence and virtue.

This Society further expressed the hope that missionaries to Africa might be found among the converts in Haiti. It was a noble declaration of purpose.

Animated with such views and hopes, the new missionary society appointed Elder William M. Jones and wife, of Pennsylvania, in December, 1844, to serve in Haiti, and on the twenty-ninth of January of the following year they arrived at their destination. One year later they were joined by Miss Polly T. Young, of Washington County, New York, who remained with them only two years. Her health failing, she came home to die. In January, 1847, Mr. and Mrs. William L. Judd, of Meredith, New York, joined the new mission, and were accompanied by a Miss Electa C. Lake. In October of that year the first converts—eight in number—were baptized in the presence of congregated thousands on the seaside. Shortly

after the coming of the Judds, the Jones were compelled to go north for their health's sake, and when they returned to Haiti, they decided to open a new station in Port-de-Paix on the north coast.

We have been able to learn little about the ministry of Mr. Judd in Port-au-Prince except that he labored for twenty years, and was highly esteemed by the governing class. He was a close friend of President Salnave, who ruled from 1867-1869. When a revolution broke out against his friend, ending in his assassination, Mr. Judd was forced to flee from the country and take refuge across the border in the neighboring republic of Santo Domingo, where he soon contracted a fever and died. After the death of Mr. Judd in 1869, the church which he had founded in Port-au-Prince remained pastorless until 1890. It is a testimony to the quality of his work that the church survived the long years of abandonment, during which time a committee of members was in charge of the services.

One of Mr. Judd's converts was a Haitian of some means, M. Hippolite, who sent his son in 1875 to the United States for an education. After six years in Hamilton, New York, in academy and university, and after three years in Newton, this young man spent three years in France in further preparation for the ministry, and then a year with Jamaican Baptists. In 1890 Lucius Hippolite returned to Haiti and became the pastor of the Baptist Church of Port-au-Prince, remaining in this work until his death in 1928. The church never became a large body, having a membership of less than fifty, and an attendance of about one hundred. The pastor had a small patrimony which seemed to suffice for his modest way of life.

British Baptists Found a Mission

The same year that saw the beginning of the American Baptist Free mission in the capital on the west coast witnessed the establishment of a British Baptist mission at Jacmel on the south coast. For the account of those early years we are indebted to the writings of Rev. M. B. Bird, a British Wesleyan missionary who had preceded the Baptist workers in point of time.

Thursday, December 14, 1843, I presented my passport to the mayor of Jacmel. This town is clean, pretty, and very healthy. The population is about seven thousand, with an important commerce. At this time there was no Baptist missionary settlement in the town. By means of a circular I obtained a good audience in the evening. Although it was composed of Roman Catholics, this audience was very attentive. I preached to two hundred people in L'Ecole Nationale.

At the beginning of the year 1845 the Baptist Missionary Society of London proposed to found a mission at Jacmel. For this purpose it chose the Rev. E. H. Francis, who was then in Lucca, Jamaica. He accepted the offer of service and went to Jacmel, landing on the tenth day of December, 1845. There were also with Mr. Francis Miss Harris and Miss Clarke, who had come to establish a school. Mr. Francis' great politeness and amiable character quickly won for him the affection of the people. To the great regret of the community this missionary died on the twenty-sixth day of July, 1846. The quickness with which this missionary began work among the people caused great hopes to be entertained of the success that would have been achieved if his life had been spared. He fell a victim of yellow fever and was buried in Jacmel.

He was followed by the Rev. W. H. Webley, who arrived from England in February, 1847. By his intelligent and indefatigable zeal he formed a small church. Soon after his arrival some Americans built a pretty little chapel and pastor's home under the same roof. The chapel, which is on the ground floor, would

seat about two hundred and fifty persons. On the thirtieth of October, 1852, the mortal remains of Mrs. Webley were laid to rest in the little cemetery at Jacmel by M. B. Bird, the Wesleyan missionary from Port-au-Prince. [At this point the narrative ceases, and for the remainder of the story we are indebted to the present pastor of the church.] In 1868 Webley, feeling ill, went to his country house in Bermud in the plain of Jacmel for a change of air. Just then occurred the great revolution of 1868, and Webley, surprised by these revolutionary movements, was obliged, though still suffering, to return to town by foot under a burning hot sun, which aggravated his disease. He then went to Jamaica never to return, for he died there. For two years, from 68-70, the church was without a pastor. Happily before the death of Webley the Lord had raised among the members of the church a brave worker, Brother V. R. Domond, who remained in the breach, doing his best to prevent the decline of the work.

In 1870 the Baptist Missionary Society sent out a young man by the name of Hox. He was not able to stay long because of sickness. In 1874 the Society sent out from England the Rev. Mr. Gomer. His stay also was of short duration. In 1876 returning from a trip to Petit-Coave, very much heated and undoubtedly sick, he imprudently drank a lemonade which caused his death. For four years the church was again without a pastor, and once more the Haitian brother Domond stood in the breach and led the church.

In the year 1880 the Rev. Mr. Papingouth was sent out by the Baptist Missionary Society to Jacmel. The chapel built by Mr. Webley was in a pitiable condition. It had begun to fall in ruins and the dwelling-rooms were uninhabitable. During the revolution of 1883, when the town of Jacmel, besieged by the government troops, was bombarded, several projectiles pierced the edifice in various places, contributing to its further demolishment. No repairs had been made and during the rains the chapel was flooded in various places. Mr. Papingouth received help from London for the reconstruction of the chapel. He built a missionary residence, but because of lack of knowledge, he used very poor timber. He tried to build the chapel in stone. It could not be completed because the walls were not laid in ac-

cordance with the building art. They were therefore later torn down, and the old chapel of Mr. Webley continued to be used from year to year, although in a tumbling condition. During the time of this pastorate there was no harmony in the church, which was a great injury to the cause.

Nosirel L'Herisson

Thus far in the story of the church at Jacmel we have quoted from two authorities, and we now take up the narrative in our own language, although the source of our information is the same as the writer last quoted. In the last year of the last English missionary, the one who failed as a builder of chapels and who failed to secure unity in his congregation, there was converted a remarkable man. Born in 1856 of Roman Catholic parents of mixed Haitian and French ancestry, Nosirel L'Herisson was early in life destined for the priesthood and sent to Paris to complete his education. In the broader horizon of the French capital he decided to become an artist. His father gave a reluctant consent, and for a time supported him while he studied painting in the Paris salons. Finally he insisted on a business career for his son, and young L'Herisson took a position in Liverpool, where he continued his education for two years. Early in the eighties he was back in Haiti, gradually becoming embroiled in the stormy political life of the republic. His father was cast into prison where an epidemic of smallpox carried him off. The son carried on the business and the political interests of the father until he was forced to flee to Jamaica.

A turn in the political wheel made it possible for him to return to his native land, and in gratitude to God he promised to paint a picture for the Roman Catholic

Church. For his subject he chose Christ at the well with the woman of Samaria. While he was at work on this picture a young Baptist came to him for lessons in drawing. He took advantage of the opportunity to ask the young man if he could find out from the Bible at what hour the Saviour talked to the Samaritan woman, as he wanted the lights and shadows of the picture to be correct. The young man loaned him a Bible and told him to read it for himself. L'Herisson commenced to read the Bible and found springing from it a new joy in his heart. One day he discovered the commandments in Exodus 20, and was brought to a sudden stop. Here he was in a task condemned by God's law, painting a picture that was to be hung in a church for people to worship. At once he took his brush to destroy the painting, when his young pupil detained him. It was finally given to this pupil and preserved in his home, unfinished as it is, as a reminder of this struggle in his teacher's heart. From that day L'Herisson gave up Romanism. He and a young doctor who had gone into atheism commenced to study the Bible together, and through their study became converted without attending a Protestant service. Then they went to the Baptist chapel and declared their faith.

They were both baptized December 22, 1885. That night when L'Herisson returned home and told his wife of the step he had taken, she would not believe it until he told her to feel his hair which was still wet. She was so angry that she left home, but after her anger had cooled, she came back. Though openly she resisted him when he tried to tell her of his faith, in secret she commenced to read the Bible, and finally she was brave enough to follow her husband's example.

In 1885 the Baptist Missionary Society of London transferred the work to the Jamaican Baptist Missionary Society, and Mr. Papingouth, the Englishman, gladly gave place to Mr. Rowe, the Jamaican. During Mr. Rowe's pastorate Nosirel L'Herisson and his companion N. N. Gousse were ordained deacons, and commenced to preach. Also under his leadership the church began to reach out to the people in the country, and the first out-station was opened. In 1889 Mr. Rowe returned to Jamaica, leaving a church of forty-nine members united and active. For a long time the church was without a pastor, being served by its deacons and receiving an occasional visit from Pastor Hippolite in Port-au-Prince. In 1892 the people erected a new chapel. The following year Rev. L. Tom Evans came to them for a brief period. The principal event of his ministry was the ordination of Nosirel L'Herisson on August 26, 1894. From that time on this noble Haitian has been the pastor of the church, and under him it has had a marvelous development, with a present membership of some one thousand two hundred and with a larger following of more than two thousand believers not baptized. Divorce is practically impossible in Haiti, and because of their badly entangled domestic relations, due to the loose customs of the country, there are many who cannot be properly married and therefore cannot be baptized and admitted to church-membership.

In addition to the chapel in Jacmel, seating six hundred, there are twelve other stone chapels at out-stations in the hills of the south coast of Haiti, where large congregations regularly gather under the supervision of this pastor. When we consider that the daily wage of a laboring man is twenty cents, we can appreciate the con-

secration involved in the collection of funds for the building of these chapels, and for the support of primary schools in connection with some of them. Of course they have been built little by little over a space of thirty-five years. This work has meant that Pastor L'Herisson has spent about half of each week in the saddle, visiting his out-stations. Now at an advanced age he is still straight and strong, and still keeps a close supervision over all his groups of believers.

For the support of this work his main reliance after collecting the offerings of his own members has been a grant of one hundred twenty pounds a year from the Jamaica Baptists, and occasional offerings from the Lott Carey Convention of Negro Baptists in the United States. The American Baptist Home Mission Society also made a grant to him for a few years to help him in his school work.

Jamaican Baptists and St. Marc

Jamaican Baptists have in past years played no small part in planting the Protestant faith in Haiti. One story, not verified, has come down to us of the beginnings of the Baptist Church in St. Marc, an important city on the west coast. The Congregationalists of the United States through one of their missionary organizations had founded a church in St. Marc, but for some reason it had been left without a pastor. A Jamaican Baptist minister visited the city and was invited to preach. Evidently he bore witness to his faith in believers' baptism by immersion, for at the close of the evening meeting the church unanimously voted to accept his teaching and become a Baptist church. It has continued as such down to the present, worshiping

in a commodious building, and at present having for its pastor a Haitian physician who supports himself by his practise.

This physician is the grandson of one of the charter members of the church and has preserved the scanty records of the early days of the gospel in St. Marc. According to his account a certain Richard Cushman, denomination unknown, came to their little city in 1848 and died after only one year of ministry. Then came a Mr. Niel, a converted French priest, sent out by the Christian Union of the United States. Under him a small group of believers was developed. He proposed to have them take the communion and formally constitute themselves a church. They asked for baptism, and were told that it was not necessary. When he learned that they were determined to be immersed, he sent for the Baptist missionary Judd, who in 1850 baptized them and organized them into a church. Mr. Niel gave the work to the Baptists, and left the country. Some forty years later a Jamaican Baptist pastor settled among them, and during a fruitful ministry led them in the building of their present spacious house of worship.

On the north coast at Port de Paix and at Cap Haitien the Jamaican Baptists built on foundations laid by themselves. Foremost among them was a pastor Kitchin who began the work in Trou as an out-station from his home in Cap Haitien. In the days about 1880 there must have been more vigor and material prosperity among Jamaican Baptists than there is today, as it was through them that good houses of worship were built in Grande Rivière, Cap Haitien, and Port de Paix. But all of this work came upon evil days, for when the writer first visited Haiti in

BAPTIST CHURCH IN GRANDE RIVIÈRE, HAITI

1924, the buildings in two of these places had been burned and the churches had become almost extinct. The last pastor in Port de Paix had left the active ministry and gone into politics as a friend of the American Occupation, with the result that he was appointed as one of the small Council of State that took the place of an elective legislature and with the President ruled the country under the general supervision of an American High Commissioner and an American Financial Adviser and with the backing of the U. S. Marine Corps. When he moved to Port-au-Prince the Baptist church there would not receive him. Having accepted public office under American auspices he was looked upon as was Zaccheus the publican by the Jews of Christ's time. In Cap Haitien the Baptist pastor, an eloquent Haitian, graduate of Newton Theological Institute, was supporting himself by buying and selling coffee. Indeed by 1924 in all of the Baptist churches except in Jacmel and in Trou the spiritual life had degenerated into routine; the evangelistic push had ceased; and probably most of those who were Baptists believed as they did, because it was the faith of their fathers. It was high time that fresh encouragement and reenforcement should be brought to them from without.

Elie Marc

It was stated in the preceding paragraph that Trou was one of the exceptional churches like Jacmel where there was real spiritual power. The story of that work remains to be told, before we come down to present conditions. It was about 1880 that Miss Jemima Straight came to the north of Haiti to do what she could for the neglected country people. How she ever became interested in the

evangelization of Haiti we do not know, nor have we learned what churches or individuals were her supporters in the United States. She was a school-teacher, no longer young, and through a school she intended to make her contribution to Haiti. In a remote village in the mountains she held a little school, and from there she issued a missionary appeal for helpers. This was copied in an evangelical paper published in France, and from France it came across the seas to America and fell into the hands of a French student for the ministry, Mr. Elie Marc, in Newton Theological Institution. He replied to the appeal, addressing his letter to Miss Straight in St. Suzanne, Haiti. At that time Miss Straight was in the States again, and wrote to him from Philadelphia, naming a day when she could meet him in Providence. As a result of that conference and after some days of inner struggle Elie Marc the student resolved to forego a year of graduate study, for which he had planned, to set out at once with Miss Straight for Haiti. That was in September, 1894. After reaching Cap Haitien, instead of proceeding along the coast by a good road, as they would today, they made their way to St. Suzanne first by sea in a twenty-foot sailboat; then fifteen miles inland to Trou on horseback; and then after some days of rest, another day's ride up steep and narrow mountain trails through tropical forests to their destination. The children swarmed about them, shouting a glad welcome. The school was reopened, but only for a few days, for the beloved teacher had fallen into her last illness. Elie Marc had to go back again over that mountain trail, this time leading a sorrowful funeral procession for the burial in Trou. The missionary who had persuaded him to give up all his prospects of a minis-

try among the French of New England had suddenly been called home, leaving him a stranger in a strange land without visible means of support.

The little church at Trou, founded by Pastor Kitchin of Jamaica, asked Elie Marc to stay with it. Thrown upon his own resources he opened a store, selling dry-goods, and hardware, and illuminating oil, and buying coffee from the country people for shipment abroad. Also he kept bees and developed a small honey business. His business has never been large, nor has it enabled him to become a man of leisure. It has afforded him sufficient for a modest livelihood and for giving his children the best education that Haiti could afford through its schools in the capital. He might have made more money in business, if he had given himself to it, but he never forgot his missionary consecration. During the thirty years that Elie Marc lived in Trou before the coming of Northern Baptists to his help, he had evangelized the country round about and far into the interior. Two Haitian converts of considerable education had been trained by him for the pastorate, and each cared for two or three churches, visiting them regularly. One thing that Elie Marc taught the converts by example as well as by precept was to go out and seek the lost. He led evangelistic bands to visit towns, stood with them on the public squares, preached in the open air the gospel, and endured showers of stones and epithets. The work was never large. For one thing the country was turbulent with revolutionary disorders; and for another he had no means by which he and his helpers could dedicate all of their time to this work, for his business took much of his time.

Thus it was that when Northern Baptists in 1924 were

ready to begin work in Haiti they found two vigorous Baptist groups; one on the extreme south under the leadership of Nosirel L'Herisson, and one in the extreme north under the leadership of Elie Marc. The group in the south was more numerous than that in the north, but had almost no leadership except that of Pastor L'Herisson. Elie Marc had succeeded in gathering about him a small number of well-educated men, and therefore his work had the promise of larger growth.

Northern Baptists Begin Work

Meanwhile conditions had greatly changed in Haiti. After the first period of American Occupation during which all banditry had been suppressed with some regrettable incidents, the attitude of the American officers became one of respect for the sensitive educated class of Haitians, and of active helpfulness toward the estimated ninety per cent. of illiterates. The whole strength of the Occupation was given to the promotion of such measures as would benefit the great masses living in the country. Roads and bridges were constructed by the Department of Public Works under the direction of engineer officers of the U. S. Navy. Physicians from the Navy became public-health officers and opened clinics for the poor, and hospitals for all classes. While public education still remained in the hands of the French priests and nuns, who continued the old system of providing education leading only to a professional career for a very small part of the population, the American Occupation found a way of establishing a new department that made use of surplus public funds for rural education, in which agricultural and manual training were emphasized. In addition, blooded

stock was imported in order to promote animal husbandry, and agricultural experiment stations were opened. Finally a native constabulary was organized under picked men of the Marine Corps, which efficiently policed the country and created a sense of order and respect for law. In a word, the poor were no longer oppressed by bandits or conscienceless revolutionaries, and were free to bring their produce to market unmolested.

These changes were well advanced, when in January, 1925, Rev. A. Groves Wood, of The American Baptist Home Mission Society, settled in Cap Haitien and secured the cooperation of Elie Marc and his small group of Baptists. The Cap Haitien church was not in this group, but its pastor willingly joined forces with Mr. Wood. Through a special gift from the late J. Ackerman Coles its church building was restored. Its blackened walls sheltering a roofless enclosure where weeds grew rankly was a reproach to the cause of Christ. Amid great rejoicings the edifice was rebuilt and rededicated to the service of God. At the same time by a smaller expenditure of money from the same donor a discarded hospital building was purchased from the U. S. Marine Corps and converted into a home for Mr. Wood and family. A little later there followed from other friends the gift of a Ford car, enabling Mr. Wood to visit all the towns in the northern half of the island. In Pignon he found a small, unsightly church building and an organization of seventeen members, depending upon an occasional visit from one of Elie Marc's colaborers, a farmer-pastor. In the next town, Maissade, he found about twenty members and a man of some intelligence as their leader. At Hinche the group of believers owed its origin in part to the visits of Elie

Marc and in part to a man who had been a voodoo worshiper and murderer converted in jail through the reading of the Scriptures brought to him by a colporter. There were fourteen believers who had been baptized by the above-mentioned farmer-pastor, who had traveled sixty miles for this purpose. In five different towns in that region were found groups of believers. In Gonaives, the third largest city of Haiti, he found a Protestant mission that had been closed for many years. It had been built largely through the efforts of some Jamaican Baptists. The building was twenty-two by fifty feet, and contained a beautifully carved pulpit, good benches, and organ. The widow of the man who built it lived in an adjoining house and cared for the property. Alas, there was no preacher and no gathering of believers in that important city. In Port du Paix on the north coast the church building had been burnt to the ground, and there were scarcely six Protestant believers of various denominations in the town. Evidently the work of the missionary was to be of two kinds, to restore the work where it had disappeared and to build upon the good foundations laid in other towns by Elie Marc and his two pastors.

The first church to respond to the new impulse brought by the Baptists from the States was the one at Trou. Pastor Elie Marc, after thirty years of isolation, had well-nigh lost heart, when the coming of a companion in the person of Missionary A. G. Wood revived his spirits. Together the two set out on visitations to the out-stations of Trou, and found in every place a new interest. The little chapel at Ounaminthe on the Dominican border had to be enlarged because of the influx of new believers from the country. Across the border a work of grace sprang

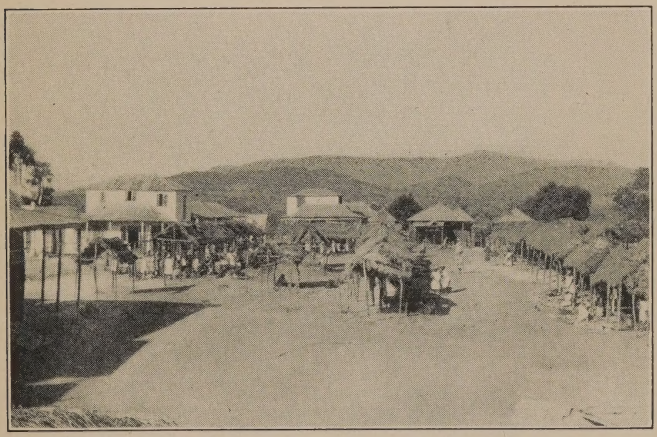
up at La Londe among Haitian laborers in Dominican sugar plantations. Santo Domingo, while much less densely populated, is yet far more advanced in civilization than Haiti. There are more opportunities for employment, and consequently there is constant emigration from Haiti. In one year's time these new believers at La Londe, Santo Domingo, completed a frame building thirty-one by thirty-four feet, roughly furnishing it with pulpit and benches. The site was purchased and the building erected without any foreign help or direction. Other districts about Trou which for years had shown little promise, began to spring into new life. Ste. Suzanne, the village where Miss Straight had labored many years ago, was now the scene of baptisms for the first time. Fort Liberte, marked by the ruins of a French colony of the eighteenth century with a little Baptist church that seemed to match the ruins, was visited by the Spirit of God, and crowds of people came to the services and souls were converted. The new interests in all of his outstations reacted upon the central church at Trou, and the little building was too small for the congregations that pressed to hear the Word of God. In 1929 Pastor Marc reported that the church at Trou had increased threefold in membership in four years. At last he was receiving the reward of his long years of apparently fruitless labor.

One of Pastor Marc's most trusted members was sent to the far interior of Haiti to the town of Hinche, and after one year reported that the church of sixteen members had grown to sixty-four. Twelve miles to the south was the town of Thomonde where the gospel was welcomed by eager souls and a house rented. A few weeks after this beginning in Thomonde several people came

from a place still further south called Bois Joli, and heard the message of our pastor on his regular visit. On their return to Bois Joli they reported what they had heard, saying that it was a Baptist church. Now it seems that some of their neighbors were Baptists from Pastor L'Herisson's work in Jacmel, and when they heard that the Baptist movement had spread down from the north to the central part of their land, they sent a deputation to investigate. The result was that an invitation came from Bois Joli to establish a Baptist church there, and numbers of these simple-hearted country people applied for baptism. Pastor L'Herisson had no intelligent trained helpers to send to these distant places to spread the light. Pastor Marc's followers had been few in number, but among them he had some choice, intelligent souls available as pastors and evangelists, when The American Baptist Home Mission Society was prepared to enter upon the evangelization of Haiti. One of these, Osiris Lamour, has proved himself to be a spiritual and dependable pastor for these new churches in the heart of Haiti.

Another center that was deeply stirred by this new awakening was St. Michel, one of the stations of Pastor Vilfort Eustache, the best trained of all of Elie Marc's men. He led his members here in the building of a little chapel of mud walls and thatched roof, which was no sooner completed than it became too small. Here occurred the conversion of a notable voodoo priest, a *bocor* as such an one is called in Haiti. Like Simon Magus he had given himself out to be a great man with powerful charms. He attended a gathering in the home of some of the members in the country and had been deeply affected by what he saw. One verse of Scripture that haunted his memory

CANDIDATES AT ST. MICHEL
Baptized in April, 1929



MARKET-PLACE, ST. MICHEL, HAITI

was "No man, having put his hand to the plow and looking back, is fit for the kingdom of heaven." Later he left the district and tried to forget what he had learned, but that text of Scripture never left his mind, and finally led to his conversion. Afterward his wife found peace also. She had suffered from demon-possession, and often was unable to sleep, for she said that as soon as night came the demons took possession of her, and she knew nothing of what she did till the demons left her. In a very real sense hundreds of people in Haiti have been set free from fear of demons by the light of the gospel. As one listens to their testimony when examined for baptism, one is impressed by the little that is said concerning the errors of Romanism and by the frequency with which the converts bear witness to the peace that has come into their lives since they believed that Jesus had conquered the demons and freed them from bondage to these grisly tormentors.

Between Las Caobas and Mirabalais a voodoo priest was converted through reading the Gospel of John in Creole, the rude dialect of French spoken by the country people. Pastor Marc translated this one Gospel into the Creole as an experiment and The American Baptist Publication Society printed it for distribution in Haiti. This voodoo priest had a *Houmfort* or temple in his yard. The first thing he did after his conversion was to gather together all of his idols, images, fetiches, and other charms used in voodoo-worship, and pack them into the *houmfort*. Then he cut down the sacred tree under which most of the heathen ceremonies were performed, and added it to the pile in the temple. Then he summoned the nearest Baptist leader, who came with a number of members of

the Bois Joli church. When they arrived the converted *bocor,* pouring kerosene over the *houmfort,* set fire to it, and as it blazed up he announced his intention of building a house for the preaching of the gospel on the same site. The news of this conversion and defiance of the voodoo religion spread like wild-fire through the region, and others were won to Christ as a result of his testimony.

Haitian Baptists in the Dominican Republic

Four hundred miles around the island from Trou, on the east Coast of Santo Domingo, is a large sugar plantation of several hundred thousands of acres, called La Romana, and belonging to an American company that employs thousands of Haitians. These are foreigners of alien race and speech, and live among the Dominicans in colonies like the Mexicans among us in the beet-fields of Colorado. For some months Haitian believers had walked the long distance to Trou, seeking baptism, and finally one of their number, who was their leader in Christian worship, a Baptist from one of our churches in the north, made the same journey to ask for closer fellowship and spiritual help from our Mission. He brought with him a letter signed by a number of the converts, and also a list of some six hundred believers whom he represented in making this appeal. The call was so urgent that Missionary Wood and Pastor Marc felt that they ought to respond. Upon arrival they found that some five or six prayer-houses had been erected in the different colonies, and that a large house had been purchased in the town of La Romana to be used as a chapel. After careful examination twenty-six candidates were accepted for baptism, and a church organized in July, 1928, with

others already baptized from the churches of Haiti, making sixty in all. A year later on a second visit the missionary baptized forty more, leaving the same number of candidates for further testing. A pastor from Haiti was sent to shepherd this flock.

Primary Schools

The founding of churches has not been the only work of Missionary Wood. He has also established many primary schools. In every sense of the word these are elementary, and come very near to the primitive college, consisting of a log with the teacher at one end and the pupil at the other end. In every case the church desiring to have a school for its children must furnish the room and equipment, and the Mission furnishes only the salary of the teachers. The equipment consists of a simple thatch-covered hut with benches and with rude desks for only part of the pupils, to be used in relays for writing lessons. In many cases there are night classes for the adults who want to learn to read. At one place nine young men come to the pastor at six o'clock in the morning for a lesson in reading before going to the fields to work. Grande Rivière has the largest school, with one hundred thirty pupils enrolled. Trou, Dondon, and St. Raphael have each one hundred pupils. Baille, Zepini, and Haut Las Lomas have each about fifty, and Coulette has an average attendance of twenty-five.

The Training of Pastors

The question arises, What provision are we making for training of leaders to assure the future development of the work along sound lines? To this we can answer

that so far we have had to avail ourselves of makeshifts. One Haitian of his own accord made his way to the States and graduated from the Northern Baptist Seminary in Chicago. Another, the son of Elie Marc, came north and graduating from Newton, remained a year longer for post-graduate work in religious pedagogy. Three promising young women have been sent to a Christian Normal School in Jamaica, and one young man has recently entered Calabar College, Kingston, Jamaica, the Seminary of the British Baptist Missionary Society. In one way and another God has raised up for Haiti a few trained leaders. A greater harvest awaits the training and thrusting forth of more laborers.

In any account of the Baptist work in Haiti mention must be made of a mission supported by the Negro Baptists of New Jersey under the Lott Carey Foreign Mission Convention. Their missionary, the Rev. Boaz Harris, has taken as his special sphere the neglected island of La Gonaive, lying off the west coast and having a population of ten thousand souls. He has met with great success in winning the confidence of the people and has an enthusiastic following. Also there is an independent English Baptist missionary, the Rev. J. Alfred Pearce, who in a most self-denying way is carrying the light of the gospel to the much smaller but equally neglected island of La Tortue lying off the north coast.

Haiti is the one country in Latin America where there is no anti-Catholic movement or party. Of course there have been Protestant missions for nearly a century, and Protestant churches have been recognized by the State and their rights established. But there has been no movement among the Haitians to break the political power of Rome,

even in a small way, at all comparable to that which was manifested in Mexico in the period of Benito Juarez, 1857-1872, and in the period of Plutarco Calles, 1924-1928. The Roman Catholic is the religion of the State in Haiti, and its bishops and priests are supported by public taxation. The Haitian people seem to be content with this situation and have expressed no desire for the separation of Church and State. This condition of affairs has its advantages for those who are interested in the evangelization of the people, in that it makes a little more sure that those who profess conversion are not actuated by political motives.

A Stirring Conversion

In the summer of 1929 there occurred at Cap Haitien a conversion that profoundly stirred the city. A man of good education and of political prominence wrote a letter to the bishop, resigning from the committee of Catholic laymen promoting the redecorating of the cathedral and assigning as his reason that the Holy Spirit had illumined his understanding through the reading of the New Testament so that he had found the forgiveness of his sins through Christ apart from the mediation of the church. Associated with him in this step was a younger man. The two of them were willing to stand alone in bearing witness to their new-found faith. Very gladly they spoke of their experience to all with whom they came in contact. The older man was a coffee buyer, and his business gave him many opportunities for conversation on religion.

When I called upon him to learn at first hand of the genuineness of his conversion, I saw upon his desk a New Testament, that had evidently been well thumbed, and

lying beside it was a pamphlet which proved to be the address of Bishop Strossmeyer at the Vatican Council arguing against the dogma of papel infallibility. I learned that Monsieur Leconte had held several public offices of great responsibility. He had been mayor of the city, a senator, and finally Minister of War in the cabinet of President Dartiganave. But more important than these positions was his prominence in the Roman Catholic Church. He had been one of the founders of a Catholic Layman's League, and only a year before his conversion he had been foremost in the defense of a French priest whose promotion to a bishopric was being opposed by accusations of misconduct. What led to his conversion was the burden of his own misconduct that finally drove him to the New Testament to find the way of peace through Christ. He frankly confessed what had been his sin, a matter about which there is practically no public conscience in Latin American countries. He shared his experiences in finding peace with his nearest friend, and together they determined to carry out their obedience to the Word of God.

There is a small Baptist church in Cap Haitien and a Haitian pastor of long standing. In recent years this church has felt some new stirrings of life through the coming to it of a missionary family and a single woman missionary from the United States, but as yet it has made little impression upon the community. The two men did not go to the Baptist church to profess their new faith, nor did they seek the counsel of any man. Together they went to a lonely place in the hills beside a stream of water, and after kneeling in a prayer of consecration they went into the water and baptized one an-

other by immersion in the name of the Father, Son, and Holy Ghost. Then they returned to the city and wrote their letter to the bishop, withdrawing from the Roman Catholic Church.

It was my privilege to worship with Monsieur Leconte in a gospel hall in the residence belonging to the missionary from America. He joined heartily in the singing, and with that instinct for music common to people of his race he sang in tune and with deep feeling. He listened with earnestness to the sermon as it was broken into small bits and interpreted from the English into the French. It was evident that he had experienced a genuine change of life, and that he loved his Saviour and his New Testament. I remained but a few days in Cap Haitien and could not pursue further my conversations with this new brother in the faith. He has come into close relations with our missionary stationed there, and therefore has a friend of longer experience to guide him into a fuller knowledge of God's Word.

Statistics of the Baptist Mission

According to the report of May, 1929, there are in The Mission of The American Baptist Home Mission Society twelve churches with 928 members, and thirteen day-schools with 700 pupils. To these must be added the 1,352 members reported to Pastor L'Herisson of Jacmel, and the 225 members on the island of La Gonaive reported by Pastor Harris, and then the independent churches of Port-au-Prince and St. Marc, making in all some 2,700 Baptists in the republic of Haiti. They will grow more rapidly when they learn to cooperate with one another in an association of Baptist churches.

QUESTIONS FOR DISCUSSION AND FURTHER INVESTIGATION

1. If Massachusetts Baptists had persisted in their efforts to evangelize Haiti, would the subsequent history of the island have been as distressing as it has proved to be?

2. What was the occasion of the second attempt made by American Baptists to evangelize Haiti?

3. For how long did the British Baptists maintain a mission in Jamaica?

In the light of the conversion of Nosirel L'Herisson, can their mission be considered a failure?

4. What missionary task did Pastor L'Herisson undertake which had been neglected by the missionaries?

5. What contributions did Jamaican Baptists make to the evangelization of Haiti?

6. What two vigorous Baptist groups were found in Haiti in 1924 when Northern Baptists began their work?

How did the work of Elie Marc differ from that of Nosirel L'Herisson?

7. What recent historical events brought Haiti to the attention of American Christians and led the Northern Baptists to open a mission?

Where was the first and most encouraging response to the efforts of the new mission?

From what fears are Haitians delivered by believing the gospel?

8. What provision has been made by Baptists for a literate membership and for trained leaders?

9. How does Haiti differ from other Latin American fields with regard to relations between Church and State?

VI

THE ENGLISH-SPEAKING ISLANDS

OUTLINE OF CHAPTER SIX

1. JAMAICA:
   - The struggle for the abolition of slavery.
   - Baptist beginnings.

2. EARLY PERSECUTION:
   - The courage of a Negro class-leader.
   - Meeting-houses burned.
   - Abolition achieved.

3. THE AFTERMATH OF SLAVERY:
   - Disregard of marriage.
   - Early achievement of self-support.
   - Growing economic distress.

4. NOTABLE ACHIEVEMENTS:
   - Building meeting-houses.
   - Supporting missions.
   - Encouraging small landowners.
   - Baptist members and adherents.

5. NORTHERN BAPTIST COOPERATION:
   - In education.
   - In promoting a sustentation scheme.

6. BAHAMA BAPTISTS:
   - The ministry of Daniel Wilshire.

7. TURKS AND CAICOS ISLANDS:
   - Turks Island and Santo Domingo.
   - Cayman and Corn Islands.
   - Trinidad.

8. ST. ANDREWS AND OLD PROVIDENCE:
   - Early History.
   - The ministry of Philip B. Livingston.
   - The churches fall on evil days.
   - Seeking a pastor in the United States.
   - Modern persecution.

VI

THE ENGLISH-SPEAKING ISLANDS

JAMAICA

The history of the Baptists in Jamaica is indissolubly linked with the abolition of slavery and its long-lived heritage of evil. It was in Jamaica that British slavery reached its greatest strength, was most fiercely opposed, and met its final doom. Alongside of the names of Clarkson, Wilberforce, and Fowell Buxton, its outstanding opponents in England, must be placed the names of Knibb, Burchall, and Phillipo, Baptist missionaries who fought it in Jamaica.

Baptist Beginnings

Baptists were not the first missionaries on the ground. This honor belongs to the Moravians, whose churches in Jamaica date far back into the eighteenth century. Then came the Wesleyan Mission, established in 1789, twenty-five years in advance of the coming of the Baptists from Great Britain. The Baptists owe their origin to two Negro slaves brought down from the United States. About the time that William Carey began his great work in India, George Lisle, brought by his master from America and eventually set free, began preaching to the slaves in Jamaica. He became pastor of the first Baptist church in Jamaica in 1793. About the same time another black man from America was converted in Jamaica and became

a preacher of power. This was Moses Baker, who began his ministry under the protection of a godly Quaker who wanted his slaves to have religious instruction. Moses Baker wrote a pleading letter to Dr. John Ryland, of the Baptist Missionary Society in England, and as a result of these letters the Society definitely embarked upon a mission to the slaves of Jamaica, their first missionary sailing in 1813, about the time that Adoniram Judson was setting out for the East Indies. Other missionaries followed, among whom was Thomas Knibb, a schoolmaster, who died within a year of his arrival. When the news of his death reached England, his brother William came forward, and said, "If the Society will accept me, I'll go and take his place." He went out in 1825 and became one of the most illustrious and heroic in the long roll of British missionaries.

Early Persecution

It is hard for us at this late date to appreciate the persecution suffered by the first missionaries at the hands of slave-owners and their sympathizers among the British governing classes. A slave congregation could not be gathered without a magistrate's license and without the express permission of the slave-owner. Not all owners, of course, refused this permission; some of them were glad to have their slaves Christianized. But when the movement for abolition was gathering strength, when missionaries like Knibb went back to England to engage in anti-slavery agitation, and when ill-advised uprisings took place among the slaves, the measures to which some of the slave-owners resorted in retaliation upon the missionaries and their converts are almost unbelievable. The

following story is taken from the official history of the first hundred years of Baptist work on the island.

In a time of insurrection some godless slave-owners determined to use the opportunity of martial law to stamp out, by death if necessary, a slaves' prayer-meeting held in a hamlet not far from Black River. For this purpose the meeting was suddenly raided by armed men. It happened that the class-leader, Moses Hall, was absent, his place being taken by a younger man named David. David was seized, and without any trouble condemned and hanged, the raiders going so far as to get permission to take his head and carry it back as a warning to the members of the meeting. In the middle of the hamlet the head of the murdered man was set up upon a pole, and as men, women, and children gathered awe-stricken around it, they were fiercely warned to expect the same fate if caught assembling for prayer. Into their midst came, as usual, Moses Hall, the class-leader. He was seized, dragged forward and made to stand against the pole where all could see him. "Now, Moses Hall," said the leader of the raiding gang, "whose head is that?" "David's, Massa." "Do you know why he is up there?" "Yes, Massa, for praying, sir." "Mark you, then, we'll stop your religious nonsense. No more of your prayer-meetings. If we catch you at it, we shall serve you as we have served David."

There was a pause while the class-leader considered the situation, all his class-members watching him in silent perplexity and suspense. Then, suddenly raising his clasped hands, he kneeled down upon the earth, just beneath the martyr's head, and said solemnly, "Let us pray." Immediately the whole circle knelt in prayer, and before the

masters could recover their surprise the voice of the poor slave rose clearly over the scene, praying that God would "bless all the *massa buckra,* and make them to know the Lord Jesus Christ, that their souls might be saved at last." The masters were stricken dumb, and when the prayer was ended, turned away; nor did they ever more attempt to stay the progress of that work.

Although the Baptist missionaries used their influence to discourage the Negroes from appealing to violence, they were nevertheless accused of fomenting the revolt of 1831-32. William Knibb and his comrades were imprisoned, and although no charge against them was proved, they were threatened with death by the planters and heaped with every indignity while under arrest. Eventually seven Baptist meeting-houses were burnt by mobs of white men. After some years the Parliament of Great Britain voted an indemnity and Christian friends in England contributed generously for the rebuilding of these churches. It was after these outrages that William Knibb roused England and with the help of Christian men in Parliament secured the abolition of slavery in all British possessions.

The scene at Falmouth, Jamaica, where William Knibb presided on the eve of August 1, 1838, when emancipation was to take effect, has been vividly described by him. It was like a watch-night service. "The monster is dying," he said as the clock began to strike; and after the last stroke, "The monster is dead! The Negro is free!" Wild weeping and rejoicing greeted the new day of freedom. For many years afterward, here and there among the mission stations, visitors to Jamaica were shown a "Liberty Tree," generally a cocoanut palm; and one could

count on the trunk the rings which marked its annual growth; and thus tell the years from 1838. Under those trees were buried a driver's whip, a neck chain, handcuffs, and other symbols of slavery.

The Aftermath of Slavery

The abolition of slavery did not put an end to the evils attendant upon it. The chief heritage of slavery in Jamaica is disregard of the marriage relationship. Concubinage is so common as not to attract attention, and may be described as unmoral rather than immoral. Unfortunately this situation has not become better with the passing of the years. How much of it is due to bad housing conditions it is not possible to say. Inasmuch as houses are assessed for taxation purposes according to the number of rooms, it is to the interest of the owners of large estates to crowd a whole family into a one-room cabin. The daily wage of a laboring man ranges from one to two shillings, and nine pence a day is the average wage for women. The low physical level upon which the people are forced to live is certainly not conducive to morality.

The Jamaican Mission Assumes Self-Support

In spite of these handicaps there have been developed strong churches of the different denominations in Jamaica. The early missionaries must have been men of great faith, for we read that in 1842, at their own petition, their mission became self-supporting and funds heretofore designated for it were diverted to the evangelization of Africa. This meant that the missionaries were to be supported as pastors by the voluntary offerings of the members of their churches, most of whom were illiterate. For this purpose

a ticket system was devised, which has lasted down to modern times. Tickets were given out yearly to all members in good standing as a kind of credential of membership. On these tickets was marked month by month the member's subscription. In course of time there grew up a kind of average rate, so much per month from a man and so much from a woman. The evil of the system was that the support of the ministry in many cases came to be put on a sort of commercial basis, the members feeling that they had discharged their duty when they had paid their dues, no thought being given to the importance of proportionate giving. It tended to kill liberality.

Economic Changes for the Worse

Judged in the light of the present it seems to have been a mistake for the Jamaican mission to have cut loose so soon from the parent organization in England. It is true that English Baptists have since then in different times of crisis helped their spiritual children by special offerings, and have founded and maintained a training-school for pastors, but this was not sufficient to prevent a serious decline in the mission coincident with the economic decline of the island.

So far as the masses of the people are concerned, economic conditions have changed for the worse since the early days that followed the emancipation—days of first love on the part of the Jamaican churches. Like Porto Rico the island is given over exclusively to agriculture; there are no industries, and for the masses who are landless occupation is seasonal. In the last quarter of a century there has come the development of the United Fruit Company, which holds and leases a large acreage in

Jamaica, and is the controlling agent in the transportation of the island's products. Because of the absence of competition the price of labor and the price of bananas to be purchased from independent growers is controlled by one company to the impoverishment of the laboring classes. From time to time there have been hurricanes, and in 1907 one great earthquake which destroyed their buildings and increased the general poverty.

Ministerial Support Insufficient

During all these years a small group of pastors has labored faithfully to hold together and extend the work so well begun by the early missionaries. But it has been up-hill work. At present there are sixty-three pastors of whom about one-fourth are white men from England. As there are two hundred five churches, each pastor must care for from two to four churches. This means that there is very little opportunity for instruction, and with a deficient school system the people are sadly in need of more frequent ministrations from their pastors. Especially has this been made manifest in the question of giving. Ministerial support is lamentably insufficient. Harrowing tales are told of the deprivations suffered by these pastors. A few years ago one of them, an Englishman, was swept away and drowned with his young son by a rising river which he attempted to cross in a buggy. It was thought that had not the worn-out harness been tied together with strings, the horse could have pulled them safely across.

Notable Achievements in Church Erection

In strong contrast to the failure on the part of our Baptist people to support their pastors adequately is their

success in erecting and maintaining substantial church buildings, in most cases of stone. Usually they were built by volunteer labor and, due to the slowness in collecting money for the purchase of material, the work of construction sometimes stretched over fifteen or eighteen years. One stands amazed in the pulpit of the chapel in Spanish Town, looking out over an auditorium seating one thousand persons, and wonders how it was possible that this could have been built one hundred years ago principally with the offerings of slaves and freedmen. What difficulties and toil are represented in that old brick building!

The people have also done very well for the cause of missions. The Jamaica Baptist Mission Society remits money regularly for the support of Pastor L'Herisson's work in Haiti, and in addition has sent a missionary to labor among the Jamaicans who have emigrated to Cuba.

The church-members, often living several miles from their chapel, are organized into classes, each under a leader. These classes meet once during the week for prayer in their class houses, and many of them meet in the same place on those Sundays when there is no preaching in their chapel. The class houses are thatch-covered huts with earth floor. The Baptist is the only denomination which uses this system of caring for their congregations.

Pastor George E. Henderson

The churches are most prosperous in those districts where the early missionary bought land and divided it into small lots as homesteads for the freedmen. Where a congregation is made up of small landowners the situa-

tion of the people is vastly improved. Outstanding among the English pastors is George E. Henderson, who at an advanced age lately laid down the burdens of the pastorate in Browns Town. His father-in-law John Clarke had begun his labors in Browns Town in 1829 and was succeeded by Mr. Henderson in 1876. The ministry of these two men covered a span of nearly a century. John Clarke had been one of the leaders in settling the freedmen on small farms, and his son-in-law continued this good work. Mr. Henderson formed a small company and purchased a large tract of land to resell to his parishioners in small lots. He also formed them into an agricultural society and from the profits realized from the land transaction encouraged their efforts at improvement by providing special instruction and prizes to award to the most successful growers. This example of missionary versatility was afforded by one who at the same time was a leader in extending the Keswick movement in Jamaica. He was a rare combination, a practical mystic.

Growth of the Baptists

Since the Baptists were foremost in espousing the cause of emancipation and in ministering to the lowest classes, it is not strange that their congregations should be made up largely of the blacks, who do not rank high, because in Jamaica social gradations are measured partly by the lightness of one's complexion. With the exception of the Anglicans or Episcopalians, whose ministers until recent years were supported by the State, the Baptists are the most numerous of any denomination. The population of Jamaica is nine hundred thousand, of whom some two hundred thousand are adherents of Baptist churches.

Aside from the Jamaica Baptist Union, whose members number 32,274, there are other Baptist churches of a more emotional type of religion and of a less-disciplined life. We know not how numerous these independent Baptists are except that they are fewer in number than the members of the Union. The fact that there is so great a discrepancy between the two hundred thousand listed in the census as Baptists in name and the thirty-two thousand who are listed in the church-books of the Union indicates that the churches are loyal to the principle of a regenerate church-membership and that they maintain high standards of Christian life. It also testifies to the opportunities enjoyed by Baptists in the population at large. No other body has so large a following, and no other represents so well the poorest of the people, who still bear in their social life the stigma left by slavery.

Cooperation by Northern Baptists

In the early part of 1921, at the earnest request of the Baptist Missionary Society of Great Britain, a delegation of three was sent from New York by The American Baptist Home Mission Society to study the missionary situation of Jamaica, and to bring back recommendations as to how American Baptists might help in the rehabilitation of the Baptist cause in that island. As a result of the changed economic conditions the Baptist churches seemed to be on a decline, and British Baptists had been so weakened by the war that they could not come to the help of their colonial brethren.

The principal deficiency noted by this delegation was the insufficient number of pastors for the proper development and care of the churches. Many of the pastors had

more than a thousand members under their care scattered among three or four churches, some of which were fifteen or twenty miles distant from the central church. These churches are visited on the average only once a month. It was not to be wondered at that the liberality of the church-members was so imperfectly developed. For this reason the churches could do little toward meeting the needs of the community. There were few young people's societies, women's organizations, and classes for teacher-training. The Sunday schools were poorly attended in comparison with the church services, and they knew little of modern methods.

Calabar College, located in Kingston and supported by the Baptist Missionary Society of Great Britain, for the training of a native ministry, was not meeting the needs of the churches. It rarely had more than seven or eight students for the ministry, and thus with an annual graduating class of only one or two did not send sufficient replacements into the ministry, to say nothing of providing for missionary expansion. There was a very creditable high school in connection with Calabar College which with grants received from the government and with its income from tuition was self-supporting, but it received only a small proportion of the students from Baptist families, and therefore was not training lay leadership for the denomination.

Pursuant to the recommendations of this deputation The American Baptist Home Mission Society voted to come to the help of the Baptist Missionary Society of Great Britain with an annual grant of five thousand dollars to be expended as follows: eight hundred dollars for one-half of the salary and expenses of a Superintendent

of Missions for Jamaica to be appointed by the British Society; one thousand two hundred dollars for grants in aid to churches, so that the Superintendent might be able to reduce the number of churches under each pastor; and three thousand dollars for Calabar College to enable it to provide for the training of lay workers as well as pastors, and to increase the amount available for scholarships. Co-operation with the British Baptists in behalf of Jamaica continued on this basis for four years; for one year longer it was continued on an appropriation reduced one-half, and then terminated when the Superintendent announced the successful completion of the Sustentation Fund of five thousand pounds, two thousand of which was given by the parent society in England. This Sustentation Fund is a capital amount, the interest of which is used as grants to churches to assist in the support of their pastors.

As a result of the five years of help from The American Baptist Home Mission Society there has been an increase in the number of pastors from fifty-five to sixty-three, and Calabar College has been strengthened to enable it to render a larger ministry to the denomination.

BAPTISTS IN THE SMALLER ISLANDS

In point of numbers the Baptist Union of the Bahamas ranks after the Jamaica Baptist Union. It reports twenty-five churches and two thousand one hundred and twenty members. For half a century the leading figure in the history of these churches was the Rev. Daniel Wilshire, a white missionary, who because of difficulties with the British Baptist Missionary Society severed his connection with it and for many years afterward remained as Superinten-

dent of the Bahamas Baptist Union. Remaining outside of this Union was Zion Church of Nassau, which flourished under the ministry of a white missionary from England and retained its allegiance to the British Society.

The character of the ministry rendered by Daniel Wilshire to these island churches can best be appreciated by the following letter from him written in 1920 in the forty-third year of his service. The ownership of a sloop was as necessary to him as that of an automobile is for the rural pastor in the United States today. His first sloop, the Hero, had been lost in a hurricane in 1899 after seven years of service. Then the Experience was purchased, and this had just been wrecked when he wrote this letter:

Brother Sears in charge of Forbes Hill Church consented to charter his Eva for the Long Island voyage, and we left Nassau on April 7th, ran fifty miles in seven hours, and then we were seventeen hours doing seven miles with a falling barometer. On Friday we had a gale with rain off Farmers Cay, and Sears, against my wish, decided to go on the ocean in order to avoid fifty miles of banks. He was sorry by 5 p. m., for a most furious storm caught us. Happily we made the Georgetown light by 8 p. m., and in wind and rain and hail we as wet as drowned rats anchored in safety in this most beautiful harbor.

Sunday morning my whistle called the sexton, and by seven had prayer-meeting. The regular service was at ten and afterward the Lord's Supper. After head winds all night we arrived at Simms, Long Island, Monday morning; saw Mr. Knowles and asked him to get the members to make Sunday of Wednesday. Then on the Eva to Mackinnon, our farthest south on this route. Brother Gamaliel Miller came on the bay as soon as he saw my signal and was so good as to notify his members that Tuesday would be their Sunday.

The wind shifted to southwest and the Eva behaved very unrestful all that night of rain and storm, but the rain held up

in the morning, and Gamaliel brought his mare to the beach. Sears and his son went with me to the service. I was dry, but they had to wade. I went first to hear the bell which I had cast for a memorial in 1902, and the sexton took the mare. The choir sang, and our Tuesday service began. It was very solemn, as the deacon had deceased since my last visit, and at the Lord's Supper another was appointed. After some business we left to go aboard the Eva, and so back to Simms, turning our bow homeward.

At the hospitable home of Mr. Knowles I had the prophet's chamber that night, and at 5 a. m. took my lantern to the wharf and signaled the Eva to fetch me aboard to change for baptism. The place was two miles north, and I had all this distance to return after baptism, being soaked every two minutes with the flying waves. It was truly Sunday on shore, all being assembled after breakfast, and the commodious new chapel filled. Here also the opening address of Mr. Knowles was very solemn. The reception of new members with addresses by Deacon Butler and brother Sears prepared for my sermon and the Lord's Supper.

After brief farewells we up anchor for a safe passage through Hog Cay to the south side. We were able to enter safely this cut by midnight, and anchored there. Despite the forty odd years I simply cannot go below, rain or shine, unless the boat be anchored in water still as a millpond. On the south side all depends on the tide; so as day dawned we up anchor for the ferry, and my seventy-third birthday began. Entering the ferry we anchored at the landing and in the small boat reached Hats Well. Damon the deacon being in charge, the service was short, as the members could go to Forbes Hill with us for another service. I mounted a horse, and they came along with song all the way.

These services over we caught the tide which carried us thirty miles to Channel Rock, where we anchored for the next tide. This by the dawn of Friday enabled us to get to Moss Town, and brother Prince Saunders. Isaac Monroe of Georgetown met us here, and we had a business meeting, and then, on a horse each, Prince and I set out for Forest, where we had appointed Friday evening for Sunday. Plans were laid for other services, and I retired at 10.30 p. m.

At 5 a. m. my whistle called for the horse, and I was on the way with Prince for Farmers Hill and the great baptism there. Had splendid services until 2 p. m.; then on the horse for Ramsey. Moss Town and Mount Thompson members gathered with us; so Saturday was a great Sunday there. The ride in the dark over the hills Governor Blake told me no English horse would cross, but which Littie and I have crossed so many times, brought us at ten o'clock to Moss Town.

Sunday there was baptism at dawn. Then united services for three churches up till noon, and again the tide called us for Richmond Hill another thirty miles. There the tide was so low that after the little boat stranded, Sears and I waded two miles to shore. There the horse was with Alphæus to take me two miles to service. We left David on the Eva to bring her in by tide and had Sunday evening at 10 a. m. at Rolleville, where the Farmers Hill deacon brought his horse to meet me, and I rode within sight of Richmond Hill to the Stuart Manor Church. Services were held there, and then accompanied by the choir we returned to Rolleville for the night service large and attentive.

Sailing again on the tide for Barreterra; services there on Tuesday and a forty-mile beat to Farmers Cay brought us opposite the Cut through which we entered the ocean one hundred miles from Nassau on a stormy Saturday. Services there up to 10 p. m. on way for Black Point. All males were absent on sponge fishing. So up anchor again for Nassau. We arrived safe and thankful to the Hand which held the winds and the waves and the loving Heart which held us, at 10 p. m. April 21.

TURKS AND CAICOS ISLANDS

Another section of the West Indies mission field is sometimes called the Santo Domingo Mission. It comprises three churches on the north coast of Santo Domingo and twelve stations on Turks and Caicos Islands ninety miles north of Santo Domingo. These smaller islands are poor and neglected. Baptist work was begun on them

in 1842 by a minister sent out by the Baptist Missionary Society of Great Britain. In recent years the islands have looked to Jamaica for their pastors. So far as we can learn there was no pastor settled there for the nine years between 1917 and 1926. Turks Island and the Caicos Islands are about twenty miles from one another. The different stations are reached by boats. The channel is almost always rough. One pastor, who labored there from 1912 to 1917, writes that the work was hard, disappointing, and heart-breaking. There are churches on every inhabited island in the group, and besides the Baptists there are Anglican and Wesleyan churches. The population is about five thousand of whom two-thirds are registered as Baptists. About 1926 a Jamaican pastor was persuaded to take up his residence there. A year later there came a destructive hurricane, and demolished six of their nine church buildings. The relief funds sent him in answer to his pleadings were far from sufficient for the rebuilding of these churches. The three churches in Santo Domingo, which ministered to a small English-speaking group in the midst of a Roman Catholic Spanish-speaking population, have become almost extinct, and the church buildings are fast deteriorating. On Turks and Caicos Islands there are one thousand one hundred members in twelve churches, and only one pastor.

Northwest of Jamaica and lying between it and Cuba are the three Cayman Islands famous for their turtles, shiploads of which are caught and sent to the New York markets. Further west, and belonging to Nicaragua but inhabited by English-speaking Negroes, are the Corn Islands. Baptist churches are on these small islands and are affiliated with the Jamaica Baptist Union.

A separate Baptist Union is organized for the island of Trinidad, one of the most important of the British possessions in the West Indies, lying near the coast of Venezuela. The island is prosperous, and the church at Port of Spain under an English white pastor is not only self-supporting but is generous in its help to the mission churches on the south side of the island both among the Negroes and among the East Indian immigrants. The Baptists in Trinidad number one thousand.

ST. ANDREWS AND OLD PROVIDENCE

In the reign of Charles the First in 1629 there was formed in England a Puritan society called the Old Providence Company, of which Pym and the Earl of Warwick were governors. It was founded to colonize two small islands in the western Caribbean. Warwick, who afterward became the Parliamentary admiral in the Civil War, made a regular business and large profits by fitting out privateers, which were in fact pirates on the Spanish Main. In 1641 the Spaniards succeeded in dislodging the English from these islands; but only for a time, as the speech of the islanders remains English to this day. In the middle of the nineteenth century these islands passed under the sovereignty of Colombia, or Nueva Granada, as that republic was then called.

Meanwhile, as in all the West Indian Islands, the white inhabitants steadily diminished, there remaining only the few who were is government service or who managed large plantations. Negro slaves comprised the bulk of the population. Among the absentee landowners of Old Providence and St. Andrews were the Livingston family

of New York and New Jersey. A member of this family, Philip Brockholst Livingston, when he became of age, had gone to the islands and had freed his slaves. Nine years later he was converted and baptized into the membership of the Laight Street Baptist Church and from the first took a lively interest in preaching the gospel. In the twenty-third annual report of The American Baptist Home Mission Society there is the following reference to him:

AN ADVANCED POST

In the Caribbean Sea, near the coast of Nicaragua, lies the Island of San Andres, or St. Andrew, belonging to the Republic of New Granada, and containing one thousand four hundred inhabitants, a large portion of whom are emancipated slaves. It is a pleasant and healthy spot. Here a missionary of the Laight Street Church in New York has been laboring a few years under many disadvantages, steadfastly devoting himself to the work of the ministry, supporting himself chiefly by his own hands, and steadily rejecting repeated appointments to the highest civil offices in the government of the island, with ample salary for his support. God has blessed his labors. The people who on his arrival there were ignorant and unbelieving, have been reformed in their domestic and social habits, and many of them are transformed in the spirit of their minds; a church of nearly three hundred members has been gathered; they have built a good church edifice and a schoolhouse, both of which are paid for by their own contributions; and now there are not more than ten or twelve residents of the island but are attendants upon public worship. But to preserve these advantages it became necessary that the missionary should be relieved of all secular employments which might interfere with his ministry, and at his desire and the recommendation of the church in Laight Street he has been adopted as the missionary of the Society, thus giving us an opportunity to occupy an advanced post near the southern boundary of our general field. Thus our Zion is stretching forth the curtains of her habitation.

In the twenty-sixth annual report, dated May 14-15, 1858, we find the last note concerning this mission: "One missionary occupies a field in New Granada. He is now supported by his church without our aid. He reported the baptism of ten persons." Thus it appears that for three years the Home Mission Society came to the rescue of this mission which had made such a successful beginning on these two distant islands in the Caribbean Sea. Today their population is reported to be seven thousand. Philip Livingston lived to the age of eighty, dying in 1894, and was succeeded in the pastorate by his son. After the death of the son troubles began to multiply for the church. Up to that time it has been the only religious organization on the island. There was a division, and another church was organized. But more serious was the growing activity of the Government of Colombia in seeking to impose upon these English-speaking Protestant islanders the language and religion of the state. Public schools were established in which the teachers were nuns and in which the children were compelled to learn the catechism and conform to Roman worship. Some of the children were sent to the mainland to be educated in Roman Catholic schools and to return to the islands as a nucleus of the Roman Church. For a number of years the Baptist people were without a pastor, and the church became disorganized and discouraged.

Meanwhile appeals had come to The American Baptist Home Mission Society to send them a pastor. In the correspondence that ensued the church promised to support a minister unaided, and as a token of their good faith sent one hundred dollars for his traveling expenses from New York. A Negro pastor and his wife from Virginia,

graduates of one of our Home Mission Schools, he a native of British Guiana, volunteered to go to that field. He sailed about January 1, 1927. Because he set himself to instruct the Baptists in their Biblical principles, he was accused before the authorities of speaking against the Catholic Church, which is a criminal offense in Colombian law. After a year and a half of labor and many trials he retired to his homeland, British Guiana, uncertain whether he would ever go back to the islands. After an absence of six months he and his wife could not resist the loving appeals of his people, and they decided to return to them.

Meanwhile another helper was raised up for them. Mrs. M. A. Dawes, a widow and a school-teacher of Tucson, Arizona, read in an old paper an article written by the writer on the Baptist church in these islands. Shortly afterward there came to her church a missionary, broken in health, who had labored on the Atlantic coast of Nicaragua and had visited the islands as a colporter. He confirmed the written story and told more about the spiritual abandonment in which the people lived. And so it came to pass that in January, 1929, Mrs. Dawes set out from Arizona to go at her own charges to St. Andrews. The only way of getting to the islands is by fishing schooners from Colon, Panama. While she was waiting for an opportunity to go across to St. Andrews, the writer met her on his way to Central America. She was even then, in the short time she had spent on the isthmus, deeply immersed in personal work among the girls she had found in the Baptist Church, Cristobal.

She reached St. Andrews a few weeks before Pastor Gonsalves had returned and was a witness of the efforts

made by the Colombian government to keep him from his parish. For months the Baptists had been eagerly looking forward to the coming of their pastor. He reached Colon on April 9, but could not secure a visa from the Colombian consul, because the governor of the islands had written to prevent his return, alleging that he was working against the government. Finally after a month of fruitless waiting Mr. and Mrs. Gonsalves were persuaded by a skipper from the island to try the journey without a visa. When they arrived, they were detained as prisoners. On the day of the trial the whole island was tense with excitement. The members of the church were not allowed to be present at the trial, but instead they met in the church for prayer. God heard their prayer, and at noon Mr. and Mrs. Gonsalves walked into their midst with the very light of God on their faces.

Their trials are not over. Some of their deacons have been imprisoned from time to time on various charges. The president of the Christian Endeavor Society was arrested on the charge of cursing, and fined by the judge ten dollars—an offense of which his friends say he was innocent.

In her last letter Mrs. Dawes wrote:

Could you see conditions as we see them, I think many dear people in America would most gladly help us do some of the things so imperative for the welfare of these down-trodden worthy people. When they repaired the church building, which had gone to rack and ruin, women and children walked to the port two miles and brought back on their heads loads of the lighter lumber for the ceiling. The people are very poor. The government furnishes free schools, where the nuns tell the children that ours is a false religion. We need a good Christian school. We could fix up an old schoolhouse, which the Livingstons had, for a few hundred

dollars, and furnish it with home-made desks, if you could send us two, or better, three capable Christian teachers. Could they not be found in some of your mission schools? The earnest Christians here are an example of what God can do for them, if we give him a chance. But most of the island is deep in sin. Adultery it would seem has been the rule. Gambling is licensed by the government.

My reply to the above letter was returned to me with the annotation on the envelope: "Mrs. Dawes died at San Andres [St. Andrews] on July 9." Surely God will not allow her prayers and sacrifice to have been in vain. What is needed by these scattered Baptist churches in the smaller islands, more than financial aid, is regular visitation from a traveling missionary, apt as a teacher and able as an administrator.

QUESTIONS FOR DISCUSSION AND FURTHER INVESTIGATION

1. Is it possible for missionaries to hold themselves to a purely spiritual ministry and remain indifferent to social evils or economic oppression?

2. Can the church be successfully planted in any community without suffering hardship and persecution? Can you enumerate the spiritual values of persecution?

3. What are the social and moral consequences of slavery that continue after its abolition?

4. Is it to the credit of Baptists that their churches are made up of the poorer and humbler classes of the people?

5. Why should American Baptists feel any responsibility for the rehabilitation of the Baptist cause in Jamaica, a British colony?

6. What is the type of missionary service required for the small islands of the West Indies?

7. Why is it difficult to secure pastors for such islands as Turks Island and the Cayman Islands?

8. Are there cases like the transfer of sovereignty from Great Britain to Colombia of St. Andrews and Old Providence, where the course of history seems to reveal an unfavorable Providence?

VII

WHAT OF THE FUTURE?

OUTLINE OF CHAPTER SEVEN

1. Political and Economic Conditions:
   - Early prosperity of the West Indies.
   - Their decline in the nineteenth century.
   - Business revival in the twentieth century.
   - The land problem.
   - The control of corporate wealth.
   - The growth of the political influence of the United States in the West Indies.
   - The necessity of an enlightened public opinion in the United States.

2. Religious Conditions:
   - The prevalence of spiritism.
   - Theosophy.
   - The religious influence of the Church of Rome.
   - The decline of its political power.

3. An Analysis of the Strength of Protestantism:
   - Its appeal to the Bible.
   - Its spiritual worship.
   - Its native leadership.
   - Its growing spiritual unity.

4. The Baptist Outlook:
   - The Baptist consciousness.
   - Baptist missionary outreach.
   - The training of women workers for other fields.
   - Help needed in building meeting-houses.

VII

WHAT OF THE FUTURE?

POLITICAL AND ECONOMIC

Early Prosperity

The West Indies are rapidly regaining the commercial importance they held in the seventeenth and eighteenth centuries, but which they lost in the nineteenth. James Truslow Adams in *The Founding of New England* tells us that in the decade of 1630 to 1640, which saw the great Puritan Migration, forty thousand British colonists came to the West Indies, compared with ten thousand who settled in New England. Those were days when the statesmen of Europe would balance one island against Canada, for the West Indies was Europe's only sugar-bowl. Before the Revolution Santo Domingo alone absorbed two-thirds of the commerce of France. *The Conqueror,* by Gertrude Atherton, depicting the boyhood of Alexander Hamilton among the English planters of Nevis and St. Kitts, gives a vivid picture of those heydays of prosperity.

Decline in the Nineteenth Century

The causes of the islands' decline in the nineteenth century were the evil heritage of slavery, the adoption of free trade by Great Britain shortly after the abolition of slavery, and later on the development of the beet-sugar industry in Central Europe. Sugar-cane cannot be grown

profitably by small farmers; it has always depended upon slave or low-grade free labor. Emancipation was brought about gradually in the West Indies, coming first to the French Islands as a result of the French Revolution, then to the British Islands in 1838, and last of all to the Spanish Islands in the seventies. After many years the stigma of slavery still abides in the social organization. No white man or man of mixed blood aspiring to rank as white, is willing to cultivate the soil by personal labor. Whatever tasks were formerly done by slaves must still be done by their successors, who in the Spanish-speaking islands are called "peons" (pawns). When with a liberal grant from the Federal Treasury, an agricultural school was opened in Porto Rico, it was impossible at first to secure students for the courses in agriculture; such was the prejudice against farm work, that the first students all chose courses in engineering.

Revival of Commercial Importance

The departure of Spain from Cuba and Porto Rico was followed by an inrush of American capital, and the two islands entered upon a period of commercial prosperity never dreamed of under the old régime. About the same time Jamaica was being developed by the United Fruit Company, until it produced approximately one-third of the total world output of bananas. Then with the opening of the Panama Canal the Caribbean Sea became once more what it was in the sixteenth century, a great traffic center of the world's commerce. But it is to be noted that the present development of these islands is due entirely to the entrance of large corporations, and this involves two problems that are of vital concern to missionaries.

The Land Problem

The first is the disappearance of the small landowner, who is the mainstay of the Protestant churches. The most successful appeal of the gospel is to the middle class. There is a vast difference in Cuba and Porto Rico between a church that has been opened on a great sugar plantation and one that has been established in a community of small farmers. The latter is stronger in every way. Now it is a well-known fact that every year witnesses the absorption by great corporations of a number of small holdings, with the consequent conversion of peasants into day-laborers. The situation is more pronounced in Porto Rico and Jamaica, where the population is dense and unemployment a chronic social problem. The landless population is an object of pity, a vast herd of undernourished, misery-stricken people. As there is a surplus of labor, wages are exceedingly low—in Jamaica a shilling and a half per day, and in Porto Rico from seventy cents to a dollar. Under these conditions, agricultural workers are unable to live clean, decent lives. In Jamaica houses are taxed according to the number of rooms, with the result that whole families live in one-room huts. In Porto Rico the same situation obtains in the towns because of the abnormally high price of land and the excessive rentals. In Cuba, while the same land-absorbing process is going on, the evil effects on the people are not so patent. Because of the scarcity of labor Haitians and Jamaicans are imported for field-hands, returning to their homes at the end of the season, while the native Cubans occupy the middle stations in business and industry.

Control Exercised by Corporate Wealth

The second problem in the present situation is the control of corporate wealth. "Big business" in other parts of the world generally produces its own corrective. Workmen crowded together in large centers soon learn to cooperate in securing their rights, and in improving living conditions. But "big business" in the West Indies has not entered into the field of manufacture, and therefore its workers are not crowded into large cities. It demands unskilled hands; and these are of colored or mixed race. Public opinion in these countries is not yet strong enough to give assurance of justice in the relations between a colored population of few wants and a high birthrate, and large organizations of foreign capital. It devolves upon Christian people to bring to bear all the pressure they can upon governmental agencies to intervene for the improvement of the lot of the bare-footed, disinherited masses. It is easy to be deceived by statistics that indicate a growing wealth and prosperity, as for example, the large trade balance favorable to Porto Rico in its commerce with the United States and other countries. But where does this money finally lodge? No statistics are needed to show that the wealth produced by the tobacco and cane-fields goes to enrich absentee landowners and stockholders.

Need of Enlightened Public Opinion in the United States

This leads naturally to a consideration of political conditions. No fact is more outstanding than the steady growth of American power in the Caribbean. First came the acquisition of Porto Rico and the protectorate over

A PRIMITIVE SUGAR-MILL, CUBA

Still to Be Found in All Parts of the West Indies

Cuba. In rapid succession followed the purchase of the Virgin Islands from Denmark, and the assumption of a protectorate over Santo Domingo and Haiti. The United States in general has followed a wise policy in seeking the cooperation in government of the people of the islands. Naturally the problems of government in a possession are very different from what they would be in a protectorate. In Porto Rico the people have the status of American citizens, and enjoy in large measure the power to shape their own destinies. While the Insular Government has been remarkably free from graft, it cannot be denied that the sugar interests have a preponderating influence in all legislation, and therefore enjoy special protection against any projects that may be inimical to them. It is not to be expected that corporations which depend upon cheap labor should be interested in raising the standard of living, or in changing the ancient two-class organization of society, of a dominating privileged class and of a subject, helpless minority. The encouraging feature is that Americans on the Island have equal political rights with the Porto-Ricans, and therefore missionaries can make their voice heard in public affairs without being intrusive.

In Cuba, Santo Domingo, and Haiti the United States through its diplomatic agents can bring pressure to bear on the respective governments to prevent abuses, and to encourage the wise administration of public funds. The financial dependence of these republics upon us affords a leverage which with tactful use can accomplish much good. It is to be hoped that the steady growth of American political influence in the West Indies may not mean an open door for the exploitation of their cheap labor and material resources by our great corporations, but that it

may mean rather the extension of Christian ideals of education, sanitation, and justice for all who are oppressed. The relationship of the United States to these islands is bound to grow closer, and therefore it is essential that there be formed an enlightened public opinion about their problems. Facts and more facts must be brought to the attention of the American people.

One year before the hurricane of 1928 a Baptist missionary in Porto Rico wrote:

> The cost of living goes up year by year; and for the wage-earning class conditions are constantly growing worse. The worst of it is that no relief is in sight. Every one seems to be trying to get a government position; with the multiplication of political jobs, the cost of government increases, and taxes increase. Wealth is produced—but a large portion of it leaves the island, and what remains is kept largely in the hands of those already wealthy; and these make the laws, and thus leave us without hope for the future.

The hurricane has intensified this distressing situation. One cause of the Mexican Revolution was the desire of the Mexicans to free their country from economic subjection to the foreign capitalist. Mexican leaders have called attention to the fact that Cuba accepted the Platt Amendment, giving to the United States the right of intervention, and that in addition she had given a naval base to our country. And they ask: "Is the advanced development of Cuba worth the price she has paid for it? In the Islands of the West Indies under American protection or influence there has been a decline in illiteracy, an improvement in public health, in peace and order, but are these benefits worth the price of economic subjection, of chronic unemployment, of a growth of feudalism, leaving the masses converted into a landless peasantry?" Just as

surely as American capital penetrates and controls the lands about the Caribbean, there occurs an economic revolution such as marked the rise of industrialism in other countries. The introduction of machinery and of mass production in agriculture means the disappearance of small landowners. The challenge to American statesmanship in Latin America is the call to emancipate and protect the unprivileged classes and assure to them a share with us in a Christian civilization.

RELIGIOUS CONDITIONS

Spiritism

With the exception of polytheism the different types of world religions are represented in Latin America. Animism of the more primitive type is seen in Haiti in the prevalent voodooism. It is characterized by animal sacrifices to propitiate the spirits, and by orgiastic dances by which the worshipers seek to throw themselves into an ecstasy or state of demon possession. It is a religion of fear. Those who have been delivered from it speak with gratitude of the relief they have experienced, as the demons no longer torment them nor haunt their houses. They describe their former life as the service of evil angels. When their priests are converted, they always deliver up their devil stones and other charms by which they have bewitched the people. In Cuba and Porto Rico their type of religion is represented by spiritism, a cult far higher in scale than voodooism. At one time Spiritists, or Spiritualists, as they are called in English-speaking countries, claimed as their following two-thirds of the people of Porto Rico. It is especially strong in the rural districts and has many meeting-houses, all of them as plain and

unpretentious as a Protestant chapel. It is not a well-organized religion, and therefore it is not easy to determine its exact strength. Although its leaders attack the Church of Rome, most of their followers still maintain a nominal adherence to Rome. Spiritists have such a respect for the spirits of the dead, that it is natural for them still to retain their belief in the magical efficacy of Roman practises to protect them from misfortune. To profess spiritism entails no persecution, and implies no violent break with the Church of Rome as does the profession of the Protestant faith. Spiritists still take their children to the priest for baptism.

If one were to form an opinion by the literature offered for sale in the bookstores, one would gather that spiritism is the most popular of all religions, and destined to prevail over every other. But when one becomes aware of its lack of organization and that it has no directing head and no schools, one cannot expect it to withstand hostile propaganda. It has weakened the hold of Romanism on the popular mind, but it has failed to establish any distinctive institutions by which to become rooted in the life of the people. Animist faiths, whether voodooism in Haiti or spiritism in Cuba and Porto Rico, cannot survive the spread of popular education and the persistent preaching of the gospel.

Theosophy

The second type of religion is humanism. It is not known by this name, but this is the modern term that best describes it. In Asia it is represented by Confucianism and Buddhism; in other parts of the world by Theosophy. In Latin America the devotees of this cult are few

in number, but they include some of the more intelligent and socially high-class members of the community. In Porto Rico they were our active allies in the fight for prohibition in 1917, and have been interested in every public humanitarian project or movement for social welfare. They too lack organization, and in addition have little appeal to the common people. The future of Latin America is evidently not with them.

Roman Catholicism

The third type of religion is legalistic, and its strongest modern representative is the Roman Catholic Church. In spite of its medieval beliefs and practises, it still powerfully persists because of its wonderful organization, its venerable institutions, its wealth and social prestige. It is the strongest opponent of evangelical Christianity. To be thoroughly equipped for missionary service in Latin America, where Roman Catholicism has molded the minds and furnished the religious background, one must have mastered the Epistles of Paul to the Galatians and to the Romans. In the popular mind "grace" is something infused into the soul through receiving a sacrament; and "faith" is something that is accepted by a man as blindly and unfeelingly as when medicine is swallowed in a capsule to avoid the taste. By preaching the doctrines of grace, "things" are expelled from religious thinking, and personal relationships are restored as the essence of Christianity.

The Decline of the Political Power of the Church

It is not good strategy for the missionary to attack the Church for its corruptions, for its bad record, or for the

misconduct of some of its priests; neither is anything to be gained by inveighing against its grasping after political power. One cannot win converts by antagonizing them and arousing slumbering prejudices. As a rule a man becomes more committed to a course of life as he is compelled to set up defenses round about it. There are political enemies of the Church in all Latin countries who are all too keen for this kind of warfare, and they can be trusted to break the political power of Rome. Indeed the Roman Catholic Church has suffered more at the hands of its own children in so-called Catholic countries than from Protestant opponents. Little by little the Roman Church has been despoiled of its special privileges, until today it is coming into its proper place, not as the religion of the State or even of the majority, but as one of many religions on an equal footing.

The writer remembers the uproar in Porto Rico about the year 1911, when the Insular Fair, subsidized by public funds, was to be turned over for one day to the Roman Catholic Church for the celebration of the four-hundredth anniversary of the founding of the diocese of Porto Rico. There were protests in the press, memorials to the governor, and even public addresses on the part of influential Porto-Ricans against the granting of this favor to the Roman Church. The result was the failure of the celebration and the failure of the Fair; and the American administrators learned that Porto Rico was not actually as Catholic a country as they had supposed.

On a later occcasion there was a famous action in the criminal courts of the Island. A Baptist convention had been held in the town of Rio Grande, and the delegates had secured permission to hold an open-air preaching ser-

vice at sun-down in the public square. They had scarcely begun their meeting when the parish priest climbed into the tower of his church and began a furious ringing of the church bells. His intent to interrupt or annoy the Protestant service was so manifest, that the local judge, who lived on the square, called for his arrest by the police. He was taken to prison and released on bail, charged with interfering with a religious service. At the trial over which another judge presided, he was convicted and sentenced to pay a fine. He appealed the case to a higher court and lost. He appealed the third time to the Supreme Court of the Island, and lost again, drawing forth an opinion of the Court which established the right of open-air religious services to protection from interference and interruption. Bunyan's description of the pope as an impotent giant, no longer able to intimidate pilgrims on the King's Highway, is an accurate picture of the power of Rome in the West Indies. Protestant preachers have won for their faith a place in the sun; they have demanded respect and have secured it.

The Strength of Protestantism

The strength of Protestantism lies in at least four different elements: (1) Its appeal to the Bible, (2) its spiritual worship, (3) its native leadership, (4) its growing solidarity or spiritual unity.

The forerunner and indispensable handmaid of every evangelical mission in Latin America is the American Bible Society. It prepares the field by circulating the Bible through the agency of its colporters. It provides Scriptures for the infant churches at cost price. The Bible had been an unknown book to the common people,

and putting it into their hands was the first step in their conversion. The most important feature in mission work is the Sunday school, more appropriately called the Bible school. Sunday morning is dedicated to the session of the main school; in the afternoon the pastor and his volunteer workers go to the surrounding districts to hold small Bible schools, and not until Sunday evening is a preaching service held. Bible study occupies first place in missionary activity. The people know where to turn for texts that proclaim their faith, and they are able to recite passages from memory in their prayer services. This liberty in using the Scriptures even when unable to comment upon them, joined with their liberty in prayer and frequent singing, makes it possible for humble believers to hold very attractive neighborhood services even in the absence of a pastor. The people love to sing. The hymnbook holds second place to the Bible in their affections and on the shelves of their homes. This spontaneity in worship is undoubtedly an attraction that accounts in part for the success of Protestant missions in Latin America.

In July, 1929, there was held in Havana a Congress on Christian Work in the Caribbean—the first one for that area since the Congress in Panama in 1916. At Panama the proceedings were in English with résumés given in Spanish; the leading speakers and officers were Americans. At Havana the proceedings were in Spanish, and no résumés or interpretations were given in English. The leadership of the Congress was in the hands of Spanish-speaking workers. Its chief value was in making the groups from the different countries conscious of the fact that the evangelical movement was now in their hands. They met for the first time outstanding men of their own

race, whom they were proud to recognize as leaders. There are fewer foreign missionaries in Cuba and Porto Rico now than in 1916, and the time is at hand when there will be none except teachers for the seminaries and high schools. In another fifteen years even the places of these can be filled by Porto-Ricans and Cubans. In no other mission field in the world has there been such rapid progress through the different stages—first the pioneer period, then the paternal, and now the fraternal. There is now no place for the foreign worker except as a brother to the Porto-Rican or Cuban or Haitian.

Interchange of Workers Between Porto Rico and Cuba

Delegates from Porto Rico to the Panama Congress well remember the difficulty of going there and returning by boat. Steamship connections between the different islands of the Caribbean have always been infrequent and uncertain. At the Havana Congress some of the delegates arrived by airplane in a few hours where formerly many days were required. Airplane service three times a week now binds together Cuba, Haiti, Santo Domingo, and Porto Rico. This is the physical factor contributing to evangelical solidarity in the Caribbean. Already there had developed in Porto Rico a spiritual unity and an effective cooperation between the different denominations far in advance of what had been known in other fields. Without any sacrifice of denominational principles Christians of different names had learned to work together in publishing a weekly paper, in training pastors, and in annual summer conferences for all their workers. Cooperation without uniformity of practise is an art. It depends upon the growth of spiritual unity, which in

turn is fostered by frequent gatherings for united worship and united effort in evangelism. This movement is growing, and is binding together the evangelical movement in Cuba, Santo Domingo, and Porto Rico. A Cuban Baptist by invitation gives a course of lectures at the Porto-Rican Summer Conference; a Cuban Presbyterian conducts an evangelistic campaign among Baptist students at Cristo; a Porto-Rican Baptist helps inaugurate the chapel auto-car in Cuba in a series of meetings; thus the web is being woven back and forth between the different countries and denominations. Behind this growing sense of oneness is the common language and racial inheritance; but more important than race is the sense of brotherhood in Christ face to face with a common enemy. Rome boasts of its unity, but it is a unity based on compulsion. The evangelical churches of Latin America are demonstrating a unity based on freedom to follow in one's own way a common Lord.

Porto-Rican and Cuban Baptists

A consciousness of strength born of successful achievement distinguishes Porto-Rican Baptists. When they meet with other Christians in conventions they strive to excel, and thus demonstrate that Baptists come behind no other body in grace and gifts. This same spirit is in Cuban Baptists, but because their island is so much larger and because of the high cost of attending conventions, they have not had equal opportunity to educate themselves by these broader contacts. This confidence and aggressiveness is not so evident in Mexican Baptists, because from conscientious conviction they never join with other denominations in common enterprises. They miss that

sharpening of the wits and broadening of the mental horizon that come from mingling with friendly rivals.

Porto-Rican and Cuban Baptists can learn much from each other. It is hoped that mutual visiting between the two groups will be promoted. One island should send to the other for preachers to conduct evangelistic campaigns, and for teachers at summer conferences.

Missionaries for the Mainland from the Islands

Because Porto Rico is a part of the United States, and because it enjoys the advantages of public education in two languages, it is destined to be the mediator between Latin and Anglo-Saxon America. More advance has been made in ministerial training in Porto Rico than in any other field. It is therefore fitting that from Porto Rico should go missionaries to the more backward countries of South and Central America. The Rev. Jose L. Delgado, who in December, 1928, went as a Baptist missionary to El Salvador, ought to be the forerunner of others. Ministerial education in Cuba ought to be improved by raising the standards to bring it abreast of that in Porto Rico, and Cuban Baptists ought to share in the privilege of this larger service. In view of the difficulty of acclimating American missionaries both to the tropics and to the Latin mind, it is wise to replace them as rapidly as possible with those "to the manor born." The apostle Paul started out with Jewish traveling companions, but it was not long before he had substituted them with Greeks like Aristarchus, Epaphroditus, and Trophimus.

The Woman's American Baptist Home Mission Society has in Villa Roble Training School at Rio Piedras, Porto Rico, an agency of great value in the future de-

velopment of Baptist churches. At the present time our denomination in Porto Rico has reached the saturation point in receiving from this school graduates as church workers; though a small number of new graduates will always be needed as replacements and as wives for new ministers. But why not train women workers for Cuba, Haiti, and Central America? Why not raise the requirements for admission and graduation until we have young women qualified to go as church workers or missionary teachers to other Latin countries? Only those of high standing and marked personality ought to go as foreign missionaries. One reply will be that in raising the standards sufficiently high to train for foreign service, the school may find itself with only two, three, or four pupils. This is a real difficulty, but it can be overcome by soliciting the cooperation of other denominations, and by converting Villa Roble into an interdenominational school, similar to the Evangelical Seminary. Then there will be a larger student body, making possible the raising of the standards, and the broadening of the course of study.

Baptist churches are destined to spread all over Latin America. There are independent Baptist missions in Venezuela, Colombia, and Central America which in time will become affiliated with the churches now connected with our Northern Baptist Convention, not through the diplomacy of American missionaries, but through acquaintance with our Cuban, Porto-Rican, and Mexican brethren, and through the recognition of their spiritual kinship. This process will be hastened by the development of the policy of substituting Latins for Americans as missionaries and of supporting them with the same devotion accorded its agents sent out from New York.

Help Needed in Building Meeting-Houses

The Baptist churches in Latin America for some time to come will need help in building their meeting-houses. Especially is this true of churches in important towns, where it is necessary to build in harmony with the character of the community, and where a substantial structure will cost from ten to fifty thousand dollars, depending upon size. No fact is more evident than that our churches are kept from growing and from becoming self-supporting for lack of adequate buildings. To obtain self-support in countries where poverty abounds and unemployment is a problem requires a large membership. Membership is built up principally from the Sunday school, and this in turn is directly dependent upon a meeting-place. It has been proved that Sunday schools in Cuba, Porto Rico, and Haiti fill to capacity the buildings provided for them, and soon grow to the increased size of new buildings. Of course there is a limit to this process, but no church has yet had a chance to reach this limit. In Bayamo, Cuba, the Sunday school doubled in attendance within three years after a new and enlarged chapel was built. There are other towns in Cuba which have experienced great development; new buildings and paved streets have come; but Baptist churches still meet in little frame buildings costing six hundred dollars each, erected twenty-five or thirty years ago in the beginning of the mission. The public schools are turning out new generations of children, liberally disposed and open to the gospel, but they cannot be gathered into these little one-room structures in any numbers. The time is coming when the Northern Baptist denomination will provide a Church Edifice Fund that will

do for Latin America what our fathers did for the old frontier west of the Mississippi. A new frontier is now beckoning us in the Caribbean area, which American art and industry are rapidly transforming, and where Protestant ideals of a free church and the priesthood of all believers are displacing the heritage of Rome.

For centuries Chritianity has been the flag under which Latin America has sailed; please God it shall now become also the rudder which directs its course.

QUESTIONS FOR DISCUSSION AND FURTHER INVESTIGATION

1. How can the stigma of social inferiority be removed from those who cultivate the soil?

2. Is the increase of exports always a true indication of the prosperity of a country?

3. In establishing political protectorates over the small countries of the Caribbean, is it within the province of the United States not only to promote good government, but also to promote the social welfare of the people?

4. How can the growth of feudalism be prevented where Big Business develops a backward country?

5. What type of religion most successfully resists the advance of the gospel? Why is it not good strategy to attack the Roman Catholic Church for its corruption?

Is it well, however, to combat its errors of doctrine?

6. Is it possible to promote interdenominational and Christian unity without sacrificing one's distinctive principles and practises?

7. Along what line can Northern Baptists best aid in establishing Baptist churches in Latin America?

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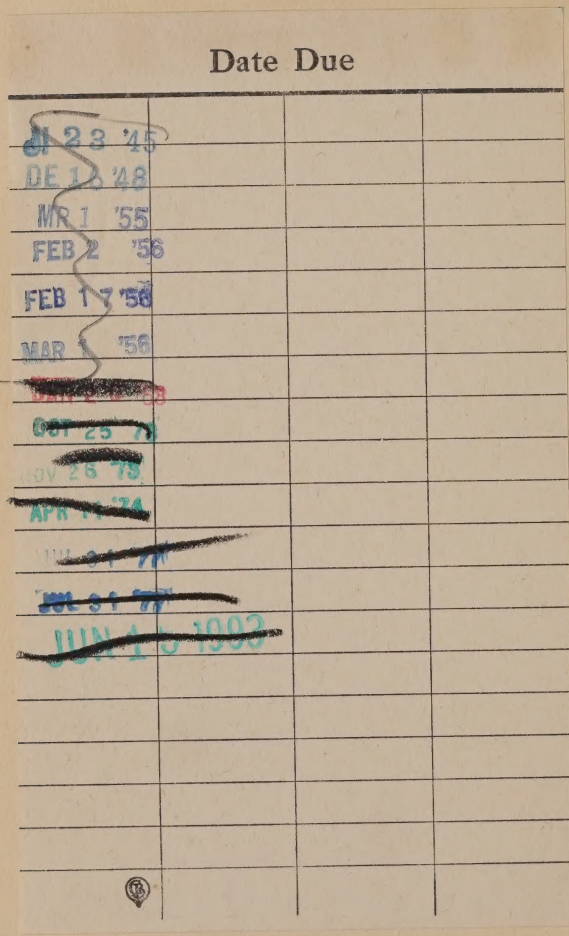

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